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THE · BETTER · WAY

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ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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A. F. MELCHERS - - - - - EDITOR

EDITORIAL.

THERE are at present, in this country, 19,373 newspapers.

IT IS proposed to build an electric railroad with a speed of 100 miles an hour between St. Louis and Chicago.

THE probability of a separation of Church and State in France continues to grow. The archbishops of Paris, Toulouse, Rheims, and Lyons have issued a joint statement, saying the State has become atheistic.

LENT begins March 2d and ends April 17th, and the Pope has issued his usual edicts concerning it. A pity it is that people have not yet learned to restrict their appetites for health's sake without the aid of a conscience mentor.

REV. DR. BUCKLEY, of New York, says "Spiritualism is a drunkenness of the mind, mistaking delirium for vision." "Alcyone" comments as follows on this:

> Then St. Paul was mentally drunk when he thought he had a vision on his way to Damascus. What shall be said of Dr. Buckley's mind, who believes and teaches that a *virgin* once became a mother! This is religious insanity.

JUST think of it, the clergy of Keyport, New Jersey, have banded together to enforce an old blue law that compels people to attend church on Sunday upon pain of imprisonment in their own houses. Such is reform with a vengeance, and threatens to bring confusion to the sainted law-makers themselves. Safest will those be from the pleasantries of modern humorists who are not "in it."

SPEAKING of Sir Edwin Arnold's faith in a future existence with a hope mere scientific research can not satisfy, "Unity" very significantly adds: "But here we suspect the word, scientific, is used in too narrow a sense, limiting it to mere technical knowledge, whereas it includes the entire field of human consciousness, the hopes and aspirations of the race as well as its more practical gains. It may be true, as we are told, that we can not wholly comprehend the soul's truth through materialistic agencies, but we are more indebted to these materialistic agencies for the higher helps to living—faith, worship, and spiritual growth and vision—than we realize."

IN PORTUGAL, a small but independent nation, and believed by many to be yet in the dreamland of progress, is dawning a solar orb with an American hue to it. Portugal is awakening to the desire to become a republic. In fact, discontent already pervades the whole country and a general belief exists that a republic is in sight. Many regiments, it is said, are notorious for their republican tendencies, and it is probable that very few would take the field against their comrades, should an uprising occur. But the Portuguese are not impulsive people, and are very likely to show future aspirants of a republican government, how to accomplish such a feat without much bloodshed.

WHILE Germany may be too slow in disseminating the facts of Spiritualism among the people, it has a society of "Experimental Psychology" which is doing a quiet but effective work, and which will eventually give Spiritualism a foundation that will not be easily shaken either by public or private opinion. Among its faculty at the Berlin University is also a professor who is respectfully noticed by the daily papers as a "distinguished representative of Scientific Spiritualism," and who not only lectures on the spiritual philosophy, but expects soon to establish a class at the University for the study of it. Now, this is progress that no other country can boast of. Let us take off our hats to that.

JAMES RUSSEL LOWELL, who wrote so many things in full harmony with the spiritual philosophy; the poet and the statesman, who has recently been exalted to the supersensuous condition of life, gave conservatism this reminder and argument:

> "I am not an old man, yet in material things I have seen the creation of a new world. I am contemporary with the railroad, the telegraph, the steamship, the photograph, the sewing machine, the steam plough, the friction match, gas light, chloroform, nitro-glycerine, the "Monitor," the caloric engine, the California gold discoveries, the oil-well discoveries, gutta-percha, canned fruits, the electric light, the telephone, &c., &c. Gentlemen conservatives, these are some of the footprints of material progress of the present generation. Do you think that the moral world will remain the same as before? that society will be unaffected by these changes?"

HIS Holiness, the Pope, has issued a declaration upholding the French republic and points to the United States as his justification. He believes that a republic is less apt to interfere with church matters, and says of our country that "there the Catholic Church develops without clashing with the State. The two powers act in perfect harmony, as they should in all lands, when neither infringes upon the rights of the other. Liberty is, indeed, the base and foundation of relations between the civil power and religious conscience." The Pope may be perfectly honest in what he says, but it sounds very much like the dictation of an inspiration or a power behind the throne that is either putting a good face on a bad matter or trying to put somebody off guard for a purpose not yet revealed.

THE news which flashed over the wires from the Gulf to Canada, and from the Atlantic to the Pacific recently, that the management of the infamous Louisiana Lottery Company had withdrawn from the contest for a new charter, while in the thickest of the strife, was received by the public with more than mere "grains of allowance." It was discredited, as a *ruse*, a shrewd feint, in order to mislead the opposition and make the victory of the lottery thieves the easier. We confess to the entertainment of that feeling, even now, after iteration and statements of cause for such surrender, we are plagued with doubts. We have not the highest respect for, or confidence in lottery managers, in New Orleans or elsewhere, who can hypothecate twenty-five or thirty million dollars, nearly all profit in their pockets, to secure comparatively a small gift to the State. It is not in harmony with the Shylock nature. But the decision of the Supreme Court closing the mails against the lottery, struck the management with the force of a cyclone. Nothing less would have called forth the letter of surrender. We are hopeful and happy.

REV. MINOT J. SAVAGE, in a recent sermon in Boston, said, in reviewing Dr. Abbott's lecture: "Dr. Abbott says the story of the resurrection is the best authenticated fact in ancient history. I will put squarely against that statement one of mine. I assert that there exists nothing in the world that can fairly be called proof of the physical resurrection of Jesus. Let me in a word explain: We have not the first-hand testimony of a single eye-witness. Paul tells us that he never saw Jesus in the flesh; he did see him on the way to Damascus. There are two stories, one that the people with Paul heard a voice, but saw nothing; the other that they saw a light, but heard no voice, and both can not be true.

"We know that Paul was a vision-seer, and he tells that he saw Jesus. Then he goes on to tell that the twelve saw him; then that 500 saw him. The only first-hand testimony is that of Paul. I do not go so far as to say that he did not see Jesus. But if he did he saw him in his spiritual body; he saw him as thousands to-day claim to see those who have departed. If it is possible to-day to see people popularly said to be dead, then Paul might have seen the departed Jesus as he claimed to do.

"Remember that Paul says, speaking of the general resurrection, it is not the earthly body that takes on immortality, and the essential idea of resurrection to the apostles and to the early church was not the raising of the body from the grave, but the fact that Jesus had escaped from the under-world—was not holden of death—but had ascended to be the leader of those that accepted him." Dr. Savage has witnessed "manifestations" and is courageous enough to acknowledge the facts.

ANCIENT AND MODERN SAINTS.

St. Anthony, one of the canonized, apparently born with a weakness, made it his life's mission to resist the alluring temptation which feminine beauty induced, and thus became a devotee to the laws of the Catholic Church as they are imposed on its missionaries. But this gentleman also made it his duty to mind his own business, and only undertook reform where it could add to his own sanctification. He did not, at the risk of his own salvation, tempt others to wrong-doing with a view of punishing them. He was not that kind of a saint. But he has a name-sake—now living—who, instead of looking to his own salvation, tempts book-sellers to sin by mailing him obscene literature. This modern saint goes by the surname of Comstock, but who takes an assumed name when he baits his hooks for victims. His last victim was C. N. Caspar, an antiquarian book-dealer of Milwaukee.

In the trial before Judge Jenkins, it was evinced that Caspar had sold the goods, only under the most strict inspection of the character of his customers and precaution taken to prevent such books from falling into the hands of the young, and that he was ignorant of the enormity of his offense before the law. Being guilty, of course, the book-seller had to be fined. But the judge took occasion to severely criticise the saintly Comstock for the manner in which he worked up the case. Before imposing the lightest fine possible, which was promptly paid, Judge Jenkin said:

"There are some offenses worse than the circulation of obscene literature. One of them is the practice of fraud and lying, of which Anthony Comstock has apparently been guilty. Mr. Comstock may be able to reconcile his conduct with the laws of God and humanity, but this Court can not do so."

It is a pity this modern saint did not follow in the footsteps of his ancient namesake, and saved himself the dishonor of being charged with worse crimes than he is endeavoring to sweep up.

RELIABILITY vs. CONDITIONS.

The "Independent Pulpit," of Waco, Texas, says: "Some time ago one of its correspondents asked the editor of the "Religio-Philosophical Journal," a Spiritualistic paper, the following question: 'Can you oblige me with the name and address of a reliable materializing medium in Chicago?' to which he replied: 'There is not a materializing show in America that is entitled to confidence.' We would like to hear what the "Banner of Light" and THE BETTER WAY have to say on the subject."

THE BETTER WAY thinks the "R. P. Journal" right so far as "materializing shows" are concerned, but it does not believe that the writer meant to include all genuine materializing seances in his reply. He may have concluded—as many others have done, whose misfortune it has been to get nothing satisfactory—that no seances for form materialization are entitled to confidence; but that would only be a matter of opinion. Others have seen their loved ones and conversed with them, who can furnish as much testimony, and perhaps more, that materialization is a fact, than can disappointed investigators to the contrary. All do not furnish the mediums or their spirit friends with the magnetic or aural conditions necessary to effect satisfactory results, and it is natural that they should base their logic accordingly. But as no medium can be recommended as "reliable" from the fact that the term has but a relative meaning in its correlation with the sitter or investigator, the writer in the "Journal" may have replied better than he knew, only that he allowed the intuitions or inspiration to become a little ruffled in its passage from the spirit to the mortal. A medium only becomes "reliable" for the individual after a test has been received; and then in most instances the individual becomes enthusiastic in behalf of his medium and goes to the other extreme in his eulogies and commendations. But everything depends on the relation between the investigator and the medium or the spirits attracted by the combination. Those whose magnetism will not assimilate with that of the medium on account of too great a diversity in quality whether for better or worse—neither will have satisfactory results, and which is about the most frequent cause of non-success in obtaining tests.

CHANGES IN CURRENT LITERATURE.

We were moved to write an article upon the great changes wrought in the literature of the day and age, by the advent and progress of Spiritualism, but even a cursory examination of the field forbade the fulfillment of our purpose. The mass of material is appalling to an editor who realizes, every week, the value of space. A brief resume of the topic would fill the whole editorial page of THE BETTER WAY and crowd the other pages.

We have quoted somewhat largely of late from the pages of the "Arena," which is free-spoken on all matters relating to modern philosophy, theory, and fact. It is winning a golden harvest of subscribers and readers, simply because it dares defy a dead system and give the living a mental and moral pabulum which is craved.

Perhaps unconsciously, and perhaps consciously and coerced by business prudence, other magazines and quarterlies have caught the freedom spirit, and editors and publishers are providing a literature which meets popular demands. And by the term "popular" we do not mean stiff necked exclusiveness and bigoted self-conceit on the one hand, and the low, vicious, and demoralizing, yellow-covered sensational stories upon the other. We mean a literature which wins the approbation of the intelligent, the thinking and observing, the scholar and the scientist as well as the hungry, moral nature intent upon knowing itself, its powers, and its conscious future of existence. A literature with a *why* and a *how* in it, and reasonable answers to both.

What awakened this desire at this time was a little tale recorded in the current number of "Scribner's Magazine," entitled "If it could be." Granted the fiction, but the inwardness of the fiction discloses the fact that the writer, Octave Thanet, is conversant with the facts as well as the literature of mediumship and Spiritualism. He has aptly described a spirit-condition in mediumship, called the *sensing* of a person, or fact, or communication, when no outer sense has been in exercise. The fact itself is more potently proven than it would be were all the five senses engaged as witnesses, supplemented by a score or ten score of reputable witnesses. Not that the author should voice such a living truth in current experience, but that the publishers should give it place, is what marks the change now going on in the literature of the world.

WAS IT A SEANCE?

A few friends and neighbors were recently spending a pleasant evening together. Conversation turned upon the one absorbing topic of spirit-communion, its aims, ends, possibilities, reasonableness. One of the company had a fine autoharp—whose strings, when intelligently manipulated, made of music a breath of harmony and tone deliciously pure and soothing—and he touched this lyre of human angels with gentle fingers. A lady arose, passed across the room, laid her hand on the white head of one of the company, and in tone of voice, style of speaking, language exactly like that of the glorified wife of the host, gave pleasant greetings, and offered some advice as to health conditions.

Resuming her seat, the autoharp was again touched, this time playing a simple tune to which a familiar song is set, and a portion of the company joined in singing. To the surprise of all a young man, with a baritone voice, joined with a sustained tone unfamiliar to himself and to all present. When the singing ceased, he alleged that he heard the song sung in a voice, which for sweetness and volume combined, surpassed anything he had ever heard or read. The young man is honest and truthful. Discussion followed touching the probable ownership of that heavenly voice. The autoharp was again played, and one of the company moved to the table and taking up a pencil wrote:

"I come on a cloud of light. I dwell amid the eternal harmonies. The zephyrs of my horizon of being play an eternal restful symphony. My home is a sounding melody, soft as the notes of an oriole, which, in our sphere, has had its throat tuned by the touch of a seraph. I come drawn by harmony, cemented by unity, and voiced by music. I am here. Your medium son heard my spirit voice, for I could but pour my nature into this sea of union and music. The medium wife saw me interiorly, yet imperfectly. I kiss you all. It is the kiss of a sister soul. My name is Jenny Lind, and my heart thanks you all for your silent and spoken welcome."

The atmosphere of the room and the influence within the atmosphere were deliciously restful. The same influence in a Church service would have been termed by the devout, "the manifest power of God." Low, vulgar, base, and worldly thoughts and speculations would have been out of place—a discord amid that harmony.

Now, was it the sweet spirit of "the Sweedish nightingale?" Did the young man hear clairaudiently? If so, why should he hear *this* voice? Did the writer *make-up* that communication; precipitate a *lie* into the midst of that marked atmosphere of purity and truth? What good would falsehood or deception work under such conditions?—Here are the facts, just as stated, and there are seven witnesses. If all were hypnotized by the autoharp, it was a singular hypnotism which left them all conscious or normal.

It is easy to look wise, to assume superiority of intelligence, to pooh-pooh a thing out of existence; but *facts* will not be pooh-poohed out of existence. Our dogmatic friends of the pulpit and religious press say it is the work of the devil. Now, if such a being exists; if his character is such as our creedal friends assert it to be; and if he could and would get up such a seance as is above recorded, it would be a greater miracle than any recorded in the Bible, for it would show that even the devil himself had been "converted" and had "renounced himself and all his works."

A BREEZY ARTICLE.

The "Arena," published in Boston, Mass., is one of the most independent, as it is, among the ablest of the American monthlies. Its editor and publisher is a man who *dares*, and hence its pages are well filled with discussions upon the most abstruse, important, social, economical, philosophical, and psychical subjects.

In the current number there is an able article from the pen of Henry Wood, entitled, "The Solidarity of the Race," which will provoke thought, if it does not sharp controversy. With many of his positions we may not be in accord, but he states them so clearly and frankly that it is mentally refreshing to read his strong sentences.

"Conscious life consists of relations," says Mr. Wood. "Life is a continuous divine communication. While it appears broken into a vast number of disjointed fragments, there is but one life." In this dictum independent personal being, or individuality, a distinct *ego* is lost, blotted out; it becomes, in the language of Mr. Wood, "like a bit of color in a great mosaic."

In destroying the individual entity he also destroys the individual mentality. His language is: "Individual man does not think for himself. He is taken up and borne along by great thought-currents in which he is submerged. While he has a feeling of independence he is as conditioned as a piece of drift-wood in the rapids of a mighty river." A pleasent contemplation *that* to some of your thinkers and writers who happen to have an abnormal development of personal conceit! "A bit of color in a great mosaic," or "a piece of drift-wood in the rapids of a mighty river," is certainly not flattering to individual genius uncrowned by modesty, but it is the galled jade that winces, "our withers are unwrung."

After an historic review showing that such leaders as Luther, Calvin, and Wesley were "but the instrumental articulation of the spirit of the ripening evolution of religious liberty of the Renaissance," he exclaims: "The great ocean of human mind rises and falls, ebbs and flows in huge waves and not in detached drops. Men are unconsciously bound together by a thousand ties, real though intangible. The thunder of the rythmic march of the mass drowns the light footfalls of those who mark an independent time."—Discouragement to personal effort should not result, says Mr. Wood, for "in a sense every man is the race."

Concerning the primal origin of the human race, he says: "Without affirming the doctrine of metempsychosis, or re-incarnation, there is a sense in which we have lived before the present life. Forms of life come and go, but life, in its essense, being in and of God, is without beginning or ending. We shall be spiritually intertwined and incarnated in those yet to come. The race, past, present, and future is one organism."

The desire to cull from this article is almost irresistible. Its statements of some plain, practical truths are so breezy that we wish all our readers could enjoy the tonic. There is the decided flavor of a *free* critic in this extract:

> Human personality has been so deeply engaged in working out its own salvation, that it has overlooked its organic relations. Dogmatic theology has iterated and reiterated the injunction, "Save your own soul," but the most ideal salvation is the forgetfulness of the "own soul" in devotion to the general soul. The very essence of salvation is the death of selfishness. Humanity is bound in one bundle therefore its kinships and relations are of primary interest. In a sense we incarnate ourselves in those around us. Aristotle defined a friend as "one soul in two bodies."

And this:

> Selfish attempts at soul-saving through the efficacy of ordinances, rituals and sacraments, rather than through intrinsic character, have narrowed and chilled the influence of the Church and rendered it artificial and unattractive. Man's spiritual ideal is to be a channel through which the divine life and love may flow out to his fellows. "Sons of God" are those who are crucified in the lower self and from the high altitude of their resurrection are able to draw men unto them.

A gem or two more must suffice for this article.

> The evolutionary step called death does not interrupt nor set aside the great vital current of race progress and unity.
>
> While man stands at the apex of the great pyramid of sentient life, he is yet in bondage to his lower nature. His goal is a deliverance into perfect spiritual liberty.
>
> Missionary effort among the heathen will largely be barren so long as they are taught that there is an inseparable wall between them and their ancestral dead.
>
> The law of ministry is not merely moral, but it is scientific.

With one intensely practical quotation which our money-loving and money-grasping friends will not deem a sweet dessert after such a dining, we close our extracts, asking our readers to get the "Arena" and study the whole article.

"As a basis for happiness," says Mr. Wood, "money is the most disappointing thing in the world. Let a truer estimate prevail. Great wealth pursued as an end is a curse to any member of the human family. There is no such soul-dwarfing, hell-inciting, suicidal occupation on earth as the selfish piling-up of surplus wealth as the object of life. * * * It is not the fact of the millions, for money is useful, but that their selfish possession will eventuate in a self made hell in the human soul. Heaven and hell are not places, but conditions of character. Better a free soul as a digger of ditches than one which is enslaved by its wealth. Such a one is like a bee submerged in its own honey. Bion once said of a niggardly rich man, 'That man does not own his estate, but his estate owns him.'"

A committee of the Minneapolis city council advises opening theaters Sundays, saying: "Some work one day and rest six. Your committee regards it as a self-evident proposition that those who merit the greatest consideration from the State are those who work the most. * * * Your committee farther finds that 'one man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.'"

The Sultan of Turkey has consented to the erection of a mosque at the Exposition grounds for the religious services of Mohammedans who attend the Fair. It is reported that $3,000 will be expended in its erection.

Calm tranquility is all the felicity that human nature can firmly grasp or steadily retain.

Written for The Better Way.

A MODERN VIEW OF GHOSTS.

HUDSON TUTTLE.

It is a sign of the times that even the "Open Court," which advocates this world and this only, and scorns as idle tales the belief in future life, admits an article so convincing and spiritual as that under the above title by Alice Bodington. It is a most appreciative review of the researches of Mr. Myers. From that article I introduce the following case, as illustrative of what Mr. Myers calls "A dead man's dream." General Barter was in 1854 a subaltern in the Seventy-fifth Regiment, quartered at the hill station of Murree in the Punjaub. He rented a house belonging to a Lieutenant B. who had died the previous year at Peshawur. General Barter had just said good night to some friends who had paid him a visit, and whom he had accompanied some distance towards their own home, and he had turned to go back to his house. He had two dogs with him, which were hunting about in the brushwood. It was a lonely night and the moon at the full. Suddenly he heard the ring of a horse's hoof as the shoe struck the stones coming along the bridle path just before it takes a sharp bend and — in a few seconds round the corner appeared a man, mounted on a pony, with two syces or grooms. At this time the two dogs came and crouching at my side, gave low, frightened whimpers. The moon was at the full, so bright that you could see to read a newspaper by its light, and I saw the party before me advance as plainly as if it were noonday, they were above me some eight or ten feet on the bridle-road. On the party came till almost in front of me, and now I had better describe them. The rider was in full dinner dress, with white waistcoat and wearing a tall chimney-pot hat, and he sat on a powerful hill pony (dark brown, with black mane and tail) in a listless sort of way, the reins hanging loosely from both hands. A syce led the pony at each side, but their faces I couldn't see, the one next to me having his back to me and the one furthest off being hidden by the pony's head; each held the bridle close up by the bit, the man next to me with his right, the other with his left hand, and the other hands were on the thighs of the rider as if to steady him in his seat. As they approached, I, knowing they couldn't get to any other place but my own, called out in Hindustani 'Qaon hai?' (who is it?) There was no answer, and on they came till right in front of me, when I said in English, 'Hallo, what the d—l do you want here?' Instantly the group came to a halt; the rider gathering up the bridle reins with both hands, turned his face, which had hitherto been looking away from me, towards me and looked down upon me. The group was still as in a tableau and I recognized the rider as Lieutenant B. whom I had formerly known. The face was different from what I had known it, in place of being clean-shaved it was surrounded by a fringe (what used to be known as a Newgate fringe) and it was the face of a dead man, the ghastly waxen pallor of it brought out more distinctly in the moonlight by the fringe of dark hair by which it was encircled; the body, too, was far stouter than I had known it in life.

"I marked all this in a moment and then resolved to lay hold of the thing, whatever it was. I dashed up the bank and the earth giving under my feet, I fell forward on my hands. Recovering myself instantly I gained the road and stood in the exact spot where the group had been, but which was now vacant. The road stopped at a precipice twenty yards beyond; it was impossible for them to go on; impossible for them to have turned back in a second.

"Next morning I went up to Lieutenant Deane, who belonged to the same regiment as B., and gradually induced him to talk of him. I said, 'How very stout he had become lately and what possessed him to allow his beard to grow into that horrid fringe?' D. replied, 'Yes, he became very bloated before his death; you know he led a very fast life, and while on the sick-list he allowed his beard to grow in spite of all we could say to him, and I believe he was buried with it.' I then asked where he had got the pony I had seen, describing it minutely. 'Why,' said D., 'how do you know anything about all this? You hadn't seen B. for two or three years and the pony you never saw. He bought him at Peshawur and killed him one day riding in his reckless fashion down the hill to Trete.' I then told him what I had seen the night before."

General Barter adds that though he knew B. had built the house, the fact had not interested him; he had never talked about B. nor thought about him. He says that during the six weeks they spent in this house his wife and himself repeatedly heard the sound of a man riding rapidly down the path to the house. He doubts whether anyone but B., who was a reckless rider, had ever ridden down that path. "Once," he says, "when the galloping sound was very distinct, I rushed to the door of the house. There I found my Hindoo bearer, standing with a tattie in his hand. I asked him what he was there for. He said there came a sound of riding down the hill and 'passed him like a typhoon' and went round the corner of the house and he was determined to waylay it whatever it was. He added, '*Shitan ka ghar hai*' (It is a devil's house)." The author then goes on to say: Mrs. Barter corroborates the hearing of the sounds of violent riding. In this case if we accept General Barter's evidence the incidents connected with his reckless riding at Murree seem to have so strongly impressed the miserable B. that even after death the impression was sufficiently strong to be conveyed (as an apparently objective vision) to another person. Moreover if we attach weight to the corroborative evidence, the mind —if I may be forgiven the expression—of the deceased seems to have dwelt permanently on those incidents in his life at Murree which culminated in the death of his unfortunate pony. As the surviving part (I know of no fitting name) saw itself after death, so it imagined itself passing through the scenes at Murree in dream-like confusion.

I think that the favorite explanation of rats, indigestion, hallucination, or incipient fever as sufficient to account for all "ghosts" are as absurdly wide of the scientific explanation made possible by modern psychology, as Voltaire's celebrated dictum that the shells found on the top of the Alps were dropped there by pilgrims, was absurdly wide of the scientific explanation given by geology. In Voltaire's time the position of these fossils was adduced as a proof of the Noachian account of the Deluge; no other theory was then possible except Voltaire's, which was more absurd and impossible than the orthodox one. In the same way a few years ago stigmata were either miraculously or fraudulently produced; Joan of Arc was miraculously inspired or she was an impostor; there was no alternative hypothesis known. And ghosts, clothes, and all were either beheld with our bodily eyes or they were rats, fever, indigestion, or trickery. The whole series of phenomena are now capable of examination from a scientific point of view. Mr. Myers remarks, "Considering how long this scattered belief in the appearances of dead persons has existed it is really extraordinary that so little trouble has been taken to determine whether that belief be well founded or not. For be it observed that there has been just as little dilligence, just as little acumen, shown amongst the scoffers as amongst the credulous. In fact, so far as any exact investigation goes, the present subject is almost absolutely new. Something will have been done, I hope, to encourage the quest for further evidence if I am thought to have suggested a parallel between the now known modes of action of the embodied mind and the possible modes of action of the disembodied mind, which may enable us to see something logically probable —rather than something grotesquely meaningless—in the reported behavior of the ordinary apparition."

To this admirable article the editor replies, making an attempt to break the force of its argument by the language of a pettifogger, rather than that of a philosopher. The great spiritual uprising and the work of the psychic societies he characterizes as a wholesale revival of a belief in ghosts sweeping over the world and the facts stated as "queer accounts" not of such a nature as to convince us of the reality of ghosts, etc., and rules the question entirely out of court by asserting "all these strange phenomena must be interpret as being mental," and then defines mentality as being "subjectively," and so perfectly clear is this in the mind of this editor that he says:

"The problem in my mind is not so much to explain the ghost stories as to explain how people of a scientific education who have accomplished some great things in a certain line of science, such men as Wallace and Crooks, can believe in the reality of ghost stories." Now all this is assertion, without a shadow of argument.

Where is the proof that all mentality is subjective, which is another way of saying that all the phenomena known as psychic or spiritual originates in the mind and have no objective reality? Yet even the editor of the "Open Court" can be convinced, not by the usual presentation of spiritual facts in a spiritual way, but after a method of application entirely his own. "There is no evidence, I should say, that I would accept as convincing. Apply telepathy to poetical use and show that it works. As soon as we shall have a civilization in which telepathy is one of the means employed in actual business as telegraphy is now, when the appearance of ghosts is as reliable a fact as is now the appearance of witnesses cited before the court, or when the fourth dimension of space will be employed for the practical purposes of the medical profession as well as our industrial enterprises, then, but not till then, will any disbelief in ghosts and other miracles cease."

Thus the philosophy of monism, the highest outcome of our civilization, proves itself to be the philosophy of must; the parvenue science of the street fakir hawking his wares.

The word telepathy is used as synonymous with Spiritualism, and the editor shows his dense ignorance of the subject treated when he calls its phenomena "miracles." This shows clearly that he still retains the old and effete ideas of spirit existence and has not learned the entirely new views of that life taught by Spiritualism.

SPIRITUALISM AND SPIRITUAL GIFTS.

BY R. W. RICHARDSON.

An open letter in answer to a sermon against Spiritualism at East Aurora, N. Y.

It is claimed that Spiritualists have their shortcomings. This they admit, but refer us to the many, very many shortcomings of the orthodox friends.

Should we not all try a little harder on each succeeding day to mend the errors of the day before, thus endeavoring to grow in grace and get a little nearer to the pattern set for us by the Great Teacher?

When questioned concerning the claims made by some clergymen who admit that communications between the spirit world and mortals do really occur, claiming that only evil spirits are allowed to communicate, they reply that a just God would not furnish a way for bad spirits to return, and at the same time forbid the good ones the same privilege.

I was cited to I. John 4, where it is said: "Beloved, believe not every spirit, but try the spirits, whether they are a God (or good)," which passage both infers spirit communion, and points out the mode of procedure regarding evil spirits.

Try the communications from spirits, just as you would from mortals, accepting only such as bear the stamp of truthfulness. It is claimed that a belief in Spiritualism furnishes us with stronger and more noble incentives than any other religion for pure and upright living, for Spiritualists know that their dear friends gone before may at any or all times be cognizant of their most secret acts.

Spirit-communications teach that man should be good out of principle, not for fear of eternal burning in a literal hell, which exists only in imagination. Punishment for violation of moral as well as physical laws is inevitable, but the suffering in spirit life is remorse of conscience, which must be outgrown and overcome with good deeds, and can not be shuffled off on anyone else, as many may find to their sorrow, who rely too much upon vicarious atonement.

We are here on earth building our homes for the spirit world and if good deeds, kind words, and pure living, are the foundation upon which we rely, we shall find we have built upon a rock and not upon sand. We must not lean too much upon forgiveness, for we are commanded to "work out our own salvation with fear and trembling."

For want of time we shall in this letter be enable to give you very little of the results of our investigation. Outside the Bible we find that literature is fruitful, bearing records of spiritual gifts, and that a great many eminent scholars are possessed with a belief that the spirit does live beyond the grave, and that it is possible for decarnate spirit under proper conditions to communicate with mortals. Such persons are Spiritualists. Whether they prefer to be called by that name or some other, it matters little.

We find among its believes many of the ablest scientific minds in the world, among which are Professor Gerald Massa, Professor Hare, Professor Crooks, Professor Zollner, Professor Hellenback, Professor Walace, Professor Buchanan, and others. Also the late Supreme Court Judge Edmonds, Hon. Robert Dale Owen, Hon. Sidney Dean, Hon. A. B. Richmond. Now it seems singular, if such scientific minds trained as expert thinkers have been deceived and humbugged. These men have made most searching investigation, devoting years to the study of its various phenomena, applying the most critical tests, and have become firm believers. Can such testimony be brushed aside by the assertions of those who have devoted a few hours or days only at the most at investigation, and who, as soon as they have found that if true, it might conflict with some previously established opinions, have in their bigotry refused to consider the evidence further.

Very recently a work has been published by Rufus Hartranft, 709 Sansom Street, Philadelphia, entitled "Was Abraham Lincoln a Spiritualists," in which is given an account of many spiritual seances held at the White House and at other places in Washington during the war years, and at which Mr. Lincoln was present, and received instructions from the higher spheres regarding many important matters connected with the conduct of the war, some at least upon which he took immediate action, in accordance with the advice given from spirits, the following of which resulted in great good to the country. At one such seance, Lincoln and two others were seated upon a piano which raised and danced about the room at the mere touch of the ends of the finger of a young lady medium. Those entertaining doubts as to the truthfulness of this should examine the book, wherein the publisher claims to have investigated thoroughly regarding the truthfulness of these occurrences, and he has procured statements and affidavits from the writer thereof, and living witnesses of the seances, among whom is one Major General still living, through whom doubters may verify the statement. If our martyred Lincoln visited mediums repeatedly in these perilous times for spirit advice, which he accepted and acted upon with good results to our country, should we not hesitate before we condemn at the behest of some bigot, whose selfish interest depends upon retaining old established conditions, regardless of truth. We find quotations from our most eminent poets, literary men, and many clergymen, showing that spirit-communion is believed by them.

Among the various Church denominations we find more Spiritualists among the Methodists than any other. We read that rappings and mysterious noises were intruded upon the family of Rev. Samuel Wesley, father of the celebrated John Wesley, the founder of Methodism, at his home in Epworth, England, in 1716, which noises continued several months, and of which the rector kept a detailed record. Dr. Adam Clark says the family became satisfied it was something supernatural. John Wesley possessed some of the spiritual gifts promised believers, and recorded many cases of spirit power and premonition in his journal to the Armenian Magazine. He healed the sick by prayer and laying on of hands. He delared that if he gave up witchcraft he must give up the Bible. Bishop Warburton attacked Wesley's belief in miraculous cures and expulsion of evil spirits, but Wesley replied, that what he had seen with his eyes, he was bound to believe. Dr. Adam Clark, the great Bible commentator, and the leading light in Methodism, wrote as follows:

"I believe there is a spirit world in which human spirits, both good and bad, live in a state of consciousness, and that any of these spirits may, according to the order of God, have intercourse with this world and become visible to mortals."

Spiritualists claim that Methodists at its inception was builded upon the essential of Spiritualism, but that through neglect of the cultivation of spiritual gifts as commanded by both Jesus and St. Paul, Methodism has lost its spiritual powers, and is starving its followers, of whom a great many entertain serious doubts regarding the future existence of the soul. Instead of feeding their flocks with the living bread of eternal life, which can be done only by the exercise of spiritual gifts and spiritual phenomena, thereby giving absolute proof of life beyond the grave, they are asked to accept through faith the proofs furnished through one medium nearly nineteen hundred years ago, rejecting and ignoring all other evidence. Is it any wonder that we hear complaints from all sides that the Churches are losing influence over the minds of the people, and that doubt, unbelief and infidelity has taken so strong a hold upon the masses, as to cause consternation among the thinking clergy?

I find in my investigations a great deal more that might be said, but time will not permit now. In some future letter I may give you more regarding modern proofs and the uses and benefits claimed therefor.

And now, after submitting so much, I ask my good brother what shall we do with the evidence. Shall we shut our eyes to the truth in fear that some pet opinions of ours are to be molested? Or shall we meet this great problem honestly and manfully, remembering that truth is eternal, and that no one truth can possibly lash, with another truth; that no truth can be found in the investigation of Spiritualism or elsewhere outside the Bible, can injure or effect any Bible truth. "Ye shall know the truth, and the truth shall make you free."

It is claimed that the ushering in of Spiritualism upon the world is not the work of mortals, but that the great multitude of angels, who came up through great tribulation, have looked down upon earth discovering the lack of life and spirituality in the Church and the need of renewal of the spiritual gifts have selected certain individuals as instruments for the accomplishment of this important work. That pure Spiritualism stands in the same relation to Churches of today, as did Christianity at its inception to the Jewish Church. That it has come as a purifier and reformer, and that unless the Churches get back to the first principles of the teachings of Jesus they can not prosper.

Its claims were attacked by the clergy with a broad denial. By some its phenomena has been charged as being the works of Satan. By others it has been treated with silent contempt, or with derision. The oratory of Talmage hurled upon it with the fierceness of a Roman gladiator has rebounded like the missile of an air-gun against a stone wall. Still it continues to grow and prosper and thrive, and to-day its claims stand arrayed along beside other religions awaiting the recognition of the world.

It seems useless to ignore the claims longer. Therefore I suggest its most careful consideration by all clergymen and other honest progressive persons, and that after thorough and critical investigation and examination beside all other religions, we accept the golden grains of truth from all, rejecting the chaff and dross.

By doing so we may be compelled to abandon some of our pet theories, supplementing the one medium idea by recognizing his many helpers, for "are they not all ministering spirits sent to minister unto them who shall be heirs unto salvation." Hebrews 1: 14.

And then we may outgrow and cast aside those illfitting theological garments, total depravity, infant damnation, and eternal punishment. But what matters this so long as they be exchanged for the eternal truth.

Written for The Better Way.

THE OTHER WORLD.

ELIZA LAMB MARTYN.

Said Ralph Waldo Emerson when I talked with an ardent missionary and pointed out to him that his creed found no support in my experience, he replied: "It is not so in your experience, but is so in the other world." I answered: "Other world! There is no other world. Here or nowhere is the whole of it."

Running parallel with this thought of the existence of another world is an absurd idea, that the word supernatural has endeavored to express. Webster says, "what is above or beyond the established laws of the universe is supernatural." No comment is needed even if so wise a man as Noah Webster framed that sentence. Supernatural phenomena was once supposed to be found in the mystical other world, which was also credited with having a code of supernatural laws to govern it. Such a world would not afford humanity, even after their resurrection and departure from this world, comfortable quarters. They would be strangers in a strange land in the bitterest sense of the term.

Humanity has been thousands of years trying to get into right relations to the laws of this world, and how very little they have accomplished. What would become of mankind in another world subject to an entirely new code of laws? He would have to go back to the protoplasm in order to get properly adjusted to the new situation. If it is a fact that we live after the death of this body, I think we must accept the theory that the place is not so very far from this mundane sphere. And all correct knowledge of nature's laws will be just as useful in our higher life as in this.

The law of continuity may well warn us that nature's laws will not stop with the visible and then give place to a new nature's laws, with which we are more or set bearing a strong similitude to them. The laws of the invisible or spirit world must be the same laws, projections of less familiar. If we have studied the law of growth we have seen how accurately atom seeks atom, combining in such a manner as to increase the activity of life; steadily, slowly, and persistently working out the purpose before it.

Nature's method is ever the same: first the blade, then the ear, then the full corn in the ear. The bird does not hatch a full-grown and full-fledged bird. The oak does not burst from the acorn a perfect tree, and if we keep the universal law of growth in view we must conclude that the spirit of man does not spring from the body, a fully developed and finished entity. If man is ever to evolve a spirit more or less of that spiritual part must exist all the way along from infancy to old age, and the growing spirit must live in the place prepared for it, although it may occupy the very lowest stratum of the spirit world. The highest stratum of the visible world must serve as the foundation upon which the lowest stratum of the invisible rests. The law of growth and development must be a great unbroken line, running not only through the small fraction of the universe visible to us, but on and on, reducing the whole world to intelligent order.

If we apply the knowledge we possess of the law of growth to the spirit of man, we will find it works perfectly. You can not take an undeveloped, uneducated man from his occupation of ditch-digging and make him write a book, edit a paper, superintend the building of an edifice, run a factory, or control a business. He must have time to grow and opportunity to exercise every new growth. You would destroy him by giving him an abundance of means and plenty of time. He must learn the value and rise of a little before he can utilize to advantage an abundance. His spirit must conform to nature's law, which compels the tree to add atom to atom; the body to add strength to strength; the spirit to add thought to thought, and attainment to attainment. We live in a world of spirits now. They represent all possible stages of development and their growth is retarded or hastened by the conditions that immediately surround them. The growth of the spirit is as dependent upon the conditions that surround the body as the growth of a tree upon the soil that surrounds its roots.

In our daily walks of life it is spirit that meets and greets spirit. We buy, sell, transact business, and make contracts only with spirits. Bodies serve us as tools and instruments serve the mechanics and artist. The larger the development of a single spirit the greater the number of instruments he demands. A saw can not do all the work a master-builder wants to accomplish; neither can one pair of hands or one body; hence other bodies are employed through contracts made with the spirits who use them. Even animals are drafted into service through the same process.

The spirit of the man compels the spirit of the horse to carry his burdens, the thought being transferred through rein and bridle instead of through the medium of speech and sound. The man has no control over the horse's body. He can command its spirit while the spirit of the animal commands its own body, and thus both are made to serve him. It is spirit everywhere, combating or co-operati [illegible] ld planet earth is the field of their operations.

Ordinarily we do not see the spirits of those with whom we live and associate, and it often happens that an acquaintance of months, even years, has not wholly revealed the true spirits of companions.

But there comes a time in almost every friendship or relation when incidentally the spirit flashes out before our mental vision. We are thrilled with admiration or chilled with disgust at the sight of it, and herein lies the secret of any friendship's durability. It is these accidental glimpses that weld spirit to spirit or drive them as far apart as the poles of the earth.

Heredity is the architect that has planned our spirits and environment has been the builder. All that we are we owe to these two master influences. These forces are still ceaselessly playing upon our lives and will through all the endless ages of eternity. Our spirits are shaded to a greater or less extent by every person with whom we come in contact, and we can not calculate the change that our closest companionships have wrought upon us. An hour spent in conversation with a genial, sunny, and hopeful spirit leaves you stronger and happier. It is because he has given you an atom of hope and there is no element more vitalizing. If you possess hope, faith in yourself and all humanity will grow out of it, and charity is the natural offspring of the two. Unfortunately, if you spend much time in the company of habitually despondent, jealous, and envious persons you are apt to be weakened by them. The plan formed apart from such a person after contact with him suddenly has become misty and seems impractical. You have caught an atom of fear which may do you much harm.

It is right here and now that we need to study the law of spiritual growth and development that to-day is paving and marking out the pathway which we must tread. Few things are less understood than the conditions that our growing spirits require, and the greatest mistake that can be made is in the thought that we possess no spirits until we become denizens of some other world. The very nearness of the spirit world has blinded us. Theology is somewhat to blame for this, for it has ever been striving for some strange transcendent method, some supernatural law, and far-off other world.

Written for The Better Way.

ARE ANIMALS IMMORTAL?

C. SEVERANCE.

Of late much has been written for papers devoted to Spiritualism on the immortality of animals. In your issue of January 16th a correspondent seems positive that every form of life from the frisky mosquito, the venemous snake, and the ravenous beast, up to the cannibal, will surely have a continued existence in spirit form. Where people talk or write of things about which they are totally ignorant they differ widely, and fail to establish their claims because of lack of evidence to sustain individual opinions.

Among all the brilliant writers that have wielded a pen during the past in the defense and promulgation of Spiritualism, in my opinion none rivals or excels Pascal Beverly Randolph that was. He was a genius such as the world produces at rare intervals, and no writer has ever stirred my blood and emotions as has P. B. Randolph. In saying this I do not accept or endorse all he wrote, for I find much that not only borders on the improbable, but the ridiculous in his voluminous writings. Still he gave to the world some of the grandest thoughts that mortal man has voiced. Now then, my object is not to write an eulogy of this most remarkable man, but to quote without comment what he said.

Question—"Are all or any animals immortal? Are there any animals in the upper land, and if so, whence and what are they?"

Reply—"To the first interrogatory I emphatically answer, so far as my knowledge and experience goes, not one. I do not know how extensive have been the investigations of Swedenborg and modern seers. I can only say that I have been more familiar with spiritual realities for many years than with things of earth. * * * but never did I hear of or see an immortal dog, cat, or any other animal, and while analyzing the principia underlying human psychology have necessarily deeply studied that of animals, whom I found non-immortal, for the reason that they are not high enough in the scale to elaborate from matter the indestructible essences which enter into the composition of the spiritual body of man. We know nothing at all of nature, only so much thereof as pertains to our earth, and so far as our earth is concerned all nature exhausts her resources in perfecting the human machine, or rather chemical apparatus, whose function is that of distilling matter and elaborating spirit. * * * Beasts being but secondary chemical vessels, perish at death."

Much more might be quoted, but enough has been presented to show that all writers who seek to enlighten the public do not agree or harmonize. Therefore we must seek for evidence, if such can be found, to settle the mooted question.

Written for The Better Way

FOUND HER LOVED ONES.

ELIZABETH TAYLOR.

Having recently had the good fortune to witness some marvelous spirit manifestations through the mediumship of Mrs. Helen Fairchild, now in Washington, D. C., I thought others of your readers, who know the lady, may be interested enough to hear something of her, and I have therefore penned this letter.

The seance herein described is one of a series given at a private house to a party of investigators, who heretofore were not identified with Spiritualism, nor even believers.

On Friday evening, January [illegible]th, the circle met with Mrs. Fairchild and her son Willfred as circle manager. The seance-room is a large and square one, facing the south, with but one door leading out. The cabinet used consists of a curtain six feet long and of about the same width, hung across a solid corner of the room and out of all contact with either door or windows. The box-light is so arranged that the light may be regulated with ease, according to requirements and as the different spirits are enabled to stand the light. Near the cabinet stood a table with various articles on it.

No sooner, however, was the last window curtain lowered, than a tambourine was picked off the table and carried to the ceiling of the room and continued to float over our heads. A moment after the well-known voice of "Black Hawk," the mediums spirit guide, was heard to extend greetings to the circle from the region in which the tambourine was floating. During this manifestation, Mrs. Fairchild stood outside of the cabinet in plain view of the entire circle. Willfred was seated at the right of the circle facing the cabinet convenient to the light. When the aerial voice ceased to speak, a spirit controlled the medium and said something which was followed by the cabinet curtains parting and the two beautiful spirit daughters of our host appeared. The parents approached the cabinet and greeted their daughters and held quite a lengthy conversation with them, all the while being visible to the rest of the circle. After this manifestation the form of a finely developed young man, followed closely by a slightly built female figure, leading a child by the hand, emerged from the cabinet. They came directly to me and when within a foot of my chair, I recognized them as the brother and sister and daughter of a friend present. Then friends were called to the cabinet door as spirits materialized for them. Suddenly our attention was called to a little glimmer of white light in the center of the circle and about ten feet away from the cabinet. First a head was formed, which began to ascend until it became a full-grown man—a dignified, elegant-looking, old gentleman of the old school—who proved to be Dr. Rush when perfectly materialized. After greeting us with a few well-chosen words he retired to the cabinet.

At this juncture "Forest Queen," an Indian princess belonging to the medium's band, approached me, and said a lady wanted to see me. Taking my hand she led me to the cabinet. As we reached it "Black Hawk's" voice was heard from within bidding us wait. Finally the curtains parted and a face appeared, but too indistinct to be recognized. I felt a pang of disappointment as the curtain fell again. But "Forest Queen's" voice soothingly bids me have patience, and whispers that the spirit lacks strength to show itself fully. My heart beats with anxiety and hope. Again the curtain moves and the benign face of Dr. Rush appears. As this passes from view another takes his place, and I hear my name called in well-remembered articulation. "Forest Queen" says it is Benny. Then I feel the clasp of my darling's hand. He says, "Papa, John, and Dott are here!" In the next instant my two boys, husband, and little daughter face me. Yes, they are my own, and all the joys of heaven seem ringing in my heart. Life to me can never be so dark again as before, for I have found my loved ones who once seemed lost forever. I am not a member of this circle, as I am only on a visit here from Hartford, Conn., and thus a stranger to all. But our spirit friends are enabled to find us anywhere when conditions are favorable and the right kind of a medium is present.

Written for The Better Way.

MATERIALIZATION.

BY J. WETHERBEE.

There have been but few materializing mediums giving seances in Boston of late years. Five years ago they were abundant. Persecutions and raiding seem to have sent them into eclipse. Mrs. Ross, the Berry sisters, Mrs. Fairchild, Mrs. Bliss seem gradually to have retired from the Hub, partly for want of patronage which naturally fell off when such disturbances became liable or common. Every one of these persons were genuine materializing mediums. Skeptical reporters, writing for the skeptical world, had their adverse stories, generally, statements not warranted by the facts. I had been present at several of these raids and know what was printed was not true, and I defended Mrs. Ross, the Berrys, Mrs. Bliss, and Mrs. Fairchild as in duty bound, for I had proved each of them to be genuine mediums for the phase, and stated in my articles that some of the adverse reports were not true, for I was an eye-witness to some of the raids and knew enough of those I did not see to make my experience cover them, and I got the name of being credulous, when I was simply honest, and would have been the first to expose a fraud. I had proved all the persons I had mentioned to be genuine mediums for the phase, and was absolutely sure their phenomena were spirit and not mortal manifestations.

With many, materialization is not a popular phase and many old and good Spiritualists doubt the phase altogether. I have no doubt there were some fraudulent manifestations, but far more were genuine than fraudulent. I have proved them to my satisfaction, and so have been a general defender of mediums for physical manifestations: *First*, because I have proved them to be the *facts* they claimed to be, and *Second*, because what are called the sensuous physical phenomena are the only distinguishing feature of modern Spiritualism. Everything else in the use of philosophy or ethics, even a belief in a future life, is common property. The phenomena are its *raison d'etre*, hence to me, as it is to the Rev. M. J. Savage, Prof. Wallace, Epes Sargent, and other well-known men, who have looked into, or are looking into the subject, are more interested in the phenomena than in the teachings, because they are the basis of the Spiritual claim; not all of it, or the essential part for modern Spiritualism, proving that death is not the end, opening to human provision a future conscious life of activity must necessarily elevate the present human life, to prepare for that future. So one does not stop at phenomena, though it is the basic feature; but the intelligence back of the sensuous manifestations necessarily opens the thoughtful mind into philosophy, or what may be called the religion of Spiritualism. "Seek first," said the Master, "the kingdom of heaven (the truth) and all else shall be added to you." Applying the text to this subject, I read it, seek first the phenomena, and all else essential will be added; for without the sensuous manifestations where would the bright lights of inspiration be? they would be playing Hamlet with Hamlet omitted. Both phenomena and philosophy, or religion are wanted: eliminate the first the essentials will follow; without the phenomena there would be no philosophy or religion, or only what bright intuitive minds could give forth, and that would aid Christianity at the expense of this modern light, called modern Spiritualism, which reduced to its lowest terms means what Commodore Vanderbilt in his *post mortem* message said, "There is no such thing as a dead man."

But the phase of materialization seems to be on the increase again in Boston. I recently attended one at Mrs. Hattie C. Stafford's, 53 E. Concord Street, which proved very satisfactory to both myself and wife, while many others claim also to have received tests.

Mrs. Fay, the veteran, is giving three or four seances a week. Mr. Albro, that admirable manager of seances, gives three or four a week, his medium being a Mrs. Martin, who seems to be equal to the Berry sisters, and holds her seances in the same house where they used to live, No. 55 Rutland Street. Mrs. Stafford gives three afternoon seances and one in the evening of each week. Thus we can say that the phase is passing out of its eclipse, and the Hub, in that particular, is getting to be itself again. All of these seances are being well patronized. At the one attended, there were about twenty-five present. Mrs. Stafford was not very well, she seemed to be suffering from a cold—probably a touch of La Grippe; but it had no effect on the manifestations, for they were very interesting and satisfactory. Often, as is a feature of this medium, the forms come out into the room, and often quite far from the cabinet, sometimes ten or twelve feet. At first something small and white is seen on the floor, which gradually enlarges, rising higher and higher and developes into a spirit form, and going to the mortal friend and invites him to the cabinet door and there identifies itself by word or feature, and then dematerializes. Such demonstrations are very satisfactory.

Written for The Better Way.

AN INTERESTING SEANCE.

O. W. HUMPHREY.

Agreeably with your invitation to send descriptions of phenomena at seances for publication in THE BETTER WAY, I herewith forward an account of one which took place at the home of my father-in-law, 226 Prospect Street, N. E. Washington, D. C., on the evening of the 28th of January.

There were present besides our own immediate family, Mr. H. Higbee, Dr. Miller, Mr. Hopkins, Mr. H. Wilder, Mr. and Mrs. Weeks, Mrs. Bentley, Mrs. Willard, Mrs. Day, and last, but by no means least, Brother Whitehand.

The medium of the occasion was Mr. Bazil Lockwood, a young colored man of pleasing physiognomy, unassuming deportment, and genteel address, who has but lately been brought into prominence by Brother Whitehand. Mr. Lockwood's mediumship consists of physical manifestations, and some test-giving. The conditions were more than usually good, and the result was phenomena of a fine order. He was first securely tied by means of ropes fastened to rings screwed into the walls and floor and the light turned down. We all joined hands, and after a short intermission filled up by singing, during which beautiful lights appeared, one of the ropes was laid gently in my lap, although I sat across the room opposite the medium. Presently the remaining ropes were also untied, the light was turned up, and the medium found entirely free. Brother Whitehand now produced a pair of new handcuffs, which he stated had been borrowed by him from the court-house.

I will here assert for the information of skeptics that a duplicate key was out of the question, as each pair of irons has a differently constructed mechanism, and Brother Whitehand, whom it would be absurd to regard otherwise than as an honest man, declared that the gentleman who loaned them to him said: "For heaven's sake, Bob, don't lose the key, as another can not be obtained."

The medium's neck was now tied to a ring in the wall, the irons were locked on his wrists, the key was placed on a stand in the center of the room under a bell, and the light turned down. Almost directly the bell began to ring, keeping time with the singing, the key was heard to click in the locks, and the handcuffs fell on the floor, whereupon the light was turned up, and the medium found with his neck still fastened to the wall, and his hands free. This was wonderful, but now came the crowning event of the evening.

Mr. Lockwood's hands were tied behind his back as securely as it was possible to do, the light turned down, and almost instantly he called out to have it relighted, and there he appeared with his coat partially removed, one sleeve being entirely off his arm, but his hands were still tied as they had been. The light was again turned down and immediately relit, whereupon his coat was found in its proper place buttoned from top to bottom. Will some of our distinguished scientific friends please inform us how the coat-sleeve was passed over the tied rope, no rent being visible. Mr. Lockwood, during these manifestations, gives tests and talks with the spirits as he would with a mortal, he being both clairvoyant and clairaudient, and although not a man of education, is bright and intelligent, and creates a highly favorable impression. He says that the spirit who helps him is an ancient personage, who wears a cape. Altogether, Mr. Lockwood promises to develope into a medium of extraordinary ability.

Now, a word with the skeptics. It is sheer nonsense to say deception was practiced, and an insult to the intelligence of the witnesses at this seance. The writer is acquainted with the best sleight-of-hand extant, and will defy a Hermann or a Kellar to take the place of this plain, every-day colored man, whose humble occupation is that of an opener of oysters, and perform the same feats without the aid of paraphernalia. Stand to the rear, gentlemen, and acknowledge the wonderful power of spirit thaumaturgy, which the ancients called necromancy and what not, but which Spiritualists know are phenomena wrought through the wisdom of the Creator of Nature so we may have the knowledge that death is not an annihilator of mortal humanity, but is only a transformation in nature which creates man spirit instead of flesh.

WHAT IS INSIDE OF THE EARTH.

Many scientific men are devoting their lives to finding out all that can be learned about the interior of this wonderful globe of ours. One of the interesting problems on which they are engaged is the depth and geological limits of the permanently frozen soil. The British Association has collected a large amount of data on this question. It has already told us some curious things, such as the fact that excellent wheat lands north of Manitoba overlie frozen earth that never thaws.

Some geologists find strata of rock that they are able to show must have been buried at a remote age 10,000 feet under the surface. These upturned edges of rock, which some terrible convulsion lifted to the air, give us a glimpse of the condition of the interior some way below the greatest depth to which we can attain. The workmen in the deepest mines of Europe swelter in almost intolerable heat, and yet they have never penetrated over one-seven-thousandth part of the distance from the surface to the centre of the earth. In the lower levels of some of the Comstock mines the men fought scalding water, and could labor only three or four hours at a time, until the Sutru tunnel pierced the mines and drew off some of the terrible heat, which had been 120 degrees.

The deepest boring ever made—that at Sperenberg, near Berlin—penetrates only 4,172 feet, about 1,000 feet deeper than the famous artesian well at St. Louis. The result of this imperfect knowledge is that there are more theories and disputes among scientific men with regard to the interior of the earth than about any other problem of physical science. Some eminent physicists, for instance, like Sir William Thomson, have believed that the crust of the earth is at least one hundred miles thick. The majority adduce good reasons for believing that the crust is only twenty-five to fifty miles thick. All agree that the temperature within the earth continues to increase as it does near the surface at the rate of one degree Fahrenheit for about every fifty-five feet of descent. All igneous rocks must be fused at no great depth.

In fact, at this rate of increase the temperature at two hundred miles is [illegible] degrees Fahrenheit, which is Prof. Rosetti's estimate of the probable temperature of the sun. It is improbable, however, that this rate of increase is maintained for a great distance, and many physicists believe that at some unknown but not very great depth the increase in temperature ceases. One of the most wonderful things in the study of science is the fact that the mysteries of one science are sometimes completely or partly explained by knowledge gleaned in some other department of study. It is thus that the naturalists who have investigated the fauna and flora of scores of Pacific islands have learned how far south Asiatic types prevail, and have added great weight to the conclusions of geologists that these islands were once a part of the big continent north of them.—Goldthwait's Geographical Magazine.

CURED BY SPIRITS.

On the east side of Marietta, Ga., lives a Mr. W. M. Taylor, a carpenter. For several weeks his daughter, six years old, was at the point of death. On Sunday night two weeks ago a few neighbors called, as the child appeared as though it would not live long. A gentleman present offered to pray for the sick child.

The little group knelt, and a fervent and earnest prayer was offered for the restoration to health of the little sufferer.

After the prayer, to the surprise of all, the little girl, in a weak but audible voice, said she wanted to get in the rocking-chair, and she was lifted from the bed and placed in the chair, the little form being wrapped in a quilt. Persons present say that the child then feebly said: "I want some one to rock me!" Her sister started to do this, but before she took hold of the chair, to her astonishment and to the astonishment of all present, the large chair being rocking gently to and fro without the aid of any person in the room. A person present said: "An angel seemed to have heard the plaintive cry of the little sufferer, and with invisible hands rocked the child to sleep."

No one moved, but each intently watched the chair as it rocked. A gentlemen caught hold of the chair, but it slid away some twelve inches and then resumed its swaying motions. After a while the little patient dropped off into a soothing sleep and the chair ceased rocking. When the child awoke from its slumber and opened its eyes the chair being rocking again, which was kept up all night. From that hour the child began to grow better, and was soon well.

HE PREACHED IN HIS SLEEP.

The Rev. C. H. Spurgeon never composed his sermons until late in the week. One Saturday night he shut himself into his study, chose his text, and began to work out his ideas. But the wheels of thought drove so hard that he strove in vain. The sermon would not come. Despairing of success that night he retired, but on awakening he was confronted with the awful state of affairs, the gravity of which only men who have had a similar experience can realize. Church services were only three or four hours distant. He had his text, but not a shadow of a line of thought was in sight. In his extremity he appealed to his wife to help him out. "What is your text?" she asked. He told her, and at once she proceeded to put the whole thing before him—firstly, secondly, and so on. "You've hit it exactly," cried Spurgeon, in his astonishment. "Where did you get it?" "Why you sat up in bed in the middle of the night and went through it yourself," was her reply.—Light.

CAGLIOSTRO.

Cagliostro was the name assumed by Giuseppe (Joseph) Balsamo, a Sicilian, born in 1743. When but sixteen he was notorious as a rogue and thief, and had to flee from Sicily. For some years he travelled widely, according to his own story, and in 1770 assumed the name of Count di Cagliostro. Thereafter he assumed to be one or two hundred years old, claiming to possess an elixir of life. In Mitau, Russia, he founded a woman's masonic lodge; in 1785 he went to Paris, where he made a success. He made gold, or said he did, sold his elixir of life, and started another order, Egyptian this time. The leaders of French society were his followers. He was implicated in the "affair of the diamond necklace," but nothing could be proved against him, and so he was simply expelled from France. In Rome he tried to start a third lodge; but the Roman Catholic Church would not have that, and the Inquisition, at first sentencing him to death, finally imprisoned him for life. He died in prison in 1795.—N. Y. Sun.

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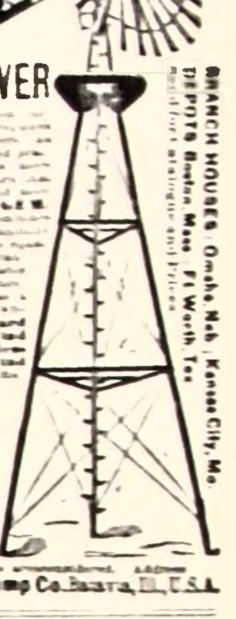

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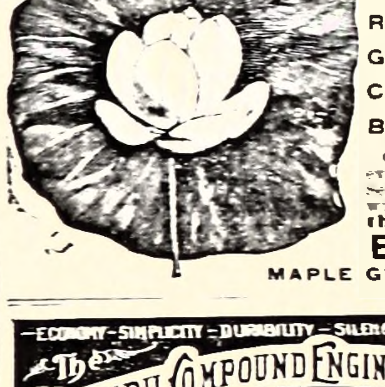

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AFFIRMATIONS OF THE SPIRITUAL PHILOSOPHY.

A. B. [illegible]—NO. [illegible].

We have affirmed the divinity of nature and man and also his immortality. Let us now plant another milestone along the highway of our investigation. To fully sustain our third proposition we must lay down a fourth and make clear the foundation upon which it rests. Indeed, the third can not be established beyond peradventure unless we can clearly maintain the affirmation we now make, viz.

IV. That disembodied human beings have, and do hold, intelligent intercourse with the inhabitants of earth.

To affirm so broad a proposition is by no means an ordinary task. It means nothing less than the assertion that there is an avenue of communication between the mortal and immortal—the visible and invisible—and vice versa. If it can be clearly shown that love never dies and the dead do not sleep—if it can be made certain there is any connection between the bereaved on earth and the life which has dropped out of mortal sight as stars fade and die out of the firmament of night, no matter how feeble the light we bring, its glory eclipses both sun and star. When the great railway between the Atlantic and Pacific was finally completed the stroke that spiked the last rail made thrill the heart of a continent. When the wire between Europe and America was planted afar down in the caverns of the deep and men hailed each other across the ocean's foam, the march of civilization lit with a splendor it had never known before. And yet what are such achievements as these compared with the truth we seek to establish? If it can be shown there is a connection between our poor lives and those who have gone before us, although the bridge which spans the two worlds may be frail and small as straw, yet it becomes the most important fact in the history of mankind. Nor is it essential to show in this connection how such communications are made. If our friends who dwell upon the other side of death's turbulent stream come to us the truth is established. If on the other hand we possess within ourselves powers whereby we can in supreme moments go out to them, our proposition is maintained. Nor is a multiplicity of facts necessary. One fact standing alone clear and unimpeachable is just as true as it would be did a million others surround it. The Pacific railway was a reality when completed, and had there been no other railroad upon the earth such fact would by no means destroy its existence.

Yet it must be conceded that if our proposition is true we might reasonably look for its existence in all past ages. Moreover as it rests upon certain psychic facts we might profitably traverse the whole realm of human experience. Herein we may well regret the utter insufficiency of human history. We have no data whereby we may know when man first appeared upon his earth. We do not know when he drew his infant sigh or took possession of his world. We shall doubtless never know when death claimed the first victim or where the mortal form went back to earth's cold embrace. How many stood by the first death bed or how imploringly they called for lips to speak when the seal of speech was broken, our present knowledge can not reveal. But we can safely conjecture that whenever and wherever this event occurred, there must sorrow its [illegible] and wounded love sent forth its first prayer for spiritual communion.

History is at best a prattling child. Behind all authentic records there undoubtedly lies an almost limitless field of life and experience. "No wonder earth there is no spot wherein a city hath not stood, no place which hath not been a sepulcher." The world has changed since man took possession. Under Andes and Himalaya may yet be found human dust. On the floor of heaving oceans are no doubt tombs where lived ancestors have found their last bed, over which the purple morning never breaks. We may reasonably believe man has seen upon this planet a golden age and that within the illuminated bowers of its eden an [illegible] appeared.

Moreover the facts we seek are precisely such as would be most likely to escape the notice of the historian. They belong to a private and secret realm and are personal and special rather than universal. The historian would eagerly chronicle the wars of princes and races. He would note with avidity the growth and death of dynasties and empires. But we could hardly expect to intelligently locate love's solitude and demand from the dark chambers of bereavement its elusive dreams. He would not question affection's vigils for a description of the fairy forms hovering around their deathless love. The sacred empire of the bereaved is among the living. He does not traverse the valleys of death to find, if possible, its deathless inhabitants. History deals with the externals of life. Here it stops and, pointing to its superficial work, hints at behind what it has accomplished. But the deepest side of man's experience is not found in the annals of the library. It is not carved upon marble or granite or woven into the "warp and woof" of tired centuries.

Beyond all biography and beyond all history lie the richest fields and bloom the fairest flowers, fields as we believe over which the hot simoon of death never sweeps and flowers the gold and purple of which the frosts of mortality do not blast. However we are enlisted in the work of exploration. We have set sail for the discovery of a land whither our loved ones have migrated, and if upon the "torn and troubled sea" of history we shall find any fruit-wood washed from the shores of an unknown continent we will hail it with delight.

Written for The Better Way.

WHAT GOOD DOES SPIRITUALISM DO?

[illegible] C. HOWE.—NO. [illegible].

In August, 188[illegible], I visited Mount Pleasant Park at Clinton, Iowa. There assembled a liberal variety of believers, inquirers and hopeful investigators. Mediums of various phases and degrees of development invited patronage and honest skeptics were puzzled, disgusted or converted according to the nature of their experiences and mental susceptibility. The intellectual attractions compensated for disappointment in the phenomenal exhibits and held the interest of such as could appreciate the philosophy and realize the higher aims and inspirations that carry conviction when phenomena fail. Some find the best, if not the only, evidence in these superior manifestations which appeal to the reason and intuition, and touch the innermost consciousness. Others want both phases and all varieties of facts and inspirations to establish their confidence in immortality.

On the last Sunday at the close of the meeting, while I was yet vibrating with the emotions and intensity impressed by the strong flow of inspiration, a lady approached and extended her hand and said: "Mr. Howe, I have listened with interest to your words and your teachings are very beautiful and comforting if I could only know that there is a life after death. I have come to ask you to illustrate your teachings and I am a subject for you. Tell me how I may find the evidence of immortal life. By what means can I realize that which you teach is true?" I have rarely seen such painful earnestness pictured in a human face. Her sphere touched me with a leaden gloom. Unutterable sorrow, a tearless woe, blank and despair brooded her mental sky. I shuddered in my soul. She introduced her husband and then continued: "My life until the past two years has been a pleasant and happy one. I was reared in the Church, felt sure of my salvation, enjoyed good health, had no crosses to bear, was loved, petted and honored. But a wish was unsatisfied. I have known the intensity of a mother's love, the hallowed happiness of seeing my daughter in every respect building my highest ideal, answering my fondest hope. She was in her eleventh year, belonged to the Church with me, and I had dedicated her life to God before I ever saw her face. She was to be a missionary and her character and aspirations were all I could ask to qualify her for such a holy work. Her religious teachings had made her tender and charitable. Her mother was ever pointing to the life of Jesus and his patience with the erring, and she in turn had impressed these lessons upon her daughter's heart. She had taught her that it was to be her mission to make sunshine for others. Then her heart poured out its wealth thanksgiving to that God who had given her this promising child, this blessed fruit of love. But in the midst of the lesson we are in death."

"Worse than all hours from the moment she first heard the [illegible] of her mother love [illegible] of feeling such she saw her body laid in death. Until this hour faith and hope had sustained, and the God she trusted and served surely would not allow this beautiful life consecrated to him to be cut short and her Christian work lost to the needy world. But when the fatal moment came the reaction was terrible. Although she had prayed to God all her life, she felt in this hour of greatest need that He was as far from her as it was possible to be and all her life faith faltered. She sought relief in books that she had always been afraid to read lest they unsettle her faith. She felt absolutely alone in the world and did not dare go to her pastor with it, nor even to speak of it to her husband. All her hopes of future life faded into gloom. She felt if there was such a life, 'God had no right to leave her in such anguish and give no sign.' Freeman Clarke's 'Ten Great Religions' and Thomas Paine's 'Common Sense' were among the books that broadened her knowledge and set her way towards the saving truth. One of the first things that met her eye was the following from Paine: 'I consider myself in the hands of my Creator and that He will deal with me consistently with His justice and wisdom. I leave all these things with Him as my Creator and my friend, and I hold it to be presumption in man to make an article of faith as to how He will dispose of me.'"

Written for The Better Way.

MATERIALISM.

T. B. [illegible].

In THE BETTER WAY of February [illegible] E. Palmer propounds certain interrogatories in defense of Materialism, which he says are designed for "his own and others' information." I have no desire to enter into a controversy with Mr. Palmer relative to the points involved. His questions were directed to Prof. Buchanan and he is abundantly qualified to answer them. They do not seem to me to present any serious difficulties. But, for the same purpose that Mr. Palmer submits his questions, I beg leave to submit certain counter-questions.

Mr. Palmer says: "There are thousands of Materialists who are almost persuaded to accept Spiritualism, but can not because of articles similar to Prof. Buchanan's published in Spiritualist papers and similar ideas advanced by Spiritualists."

Would Mr. Palmer interdict, in the interest of Spiritualism, all articles and all expressions of opinion antagonistic to Materialism? If there are any known properties which are common to both spirit and matter, what are they?

Aside from the law of chemical affinity, uniting atoms to form molecules, as oxygen and hydrogen, is it not a well-demonstrated law of physics that all matter is in and of itself forceless and inert?

When atoms of matter unite to form molecules, do they not become passive, forceless, and inert?

If life is conscious existence, what propriety is there in speaking of unorganized, unconscious, and dead matter as having life?

Is it not a well-demonstrated law of physics that a body of matter has no power while at rest to put itself in motion, or if once put in motion to arrest that motion?

Is it not a fact that a body of ponderable matter is moved only by some force other than itself, and when so moved that it will continue in the direction impelled until arrested by some power over which it has no control?

If this be so, then what put in motion the first moving body of matter?

Does not the law of conservation of energy or persistence of force demonstrate the convertibility and essential unity of all immaterial forces?

Is it not true that chemical and cohesive affinity, as well as the forces of motion, light, heat, electricity, magnetism, and mechanical energy are all of them convertible the one into the other, and in none of their correlations or transformations ever confounded with or convertible into ponderable matter?

Is it not true that no similar changes or correlations characterize the elementary principles of matter?

Granting that the forces known as chemical and cohesive affinity and gravitation are affections of matter in that they act upon all atoms, molecules and masses, thus binding the material universe together, yet, is it not true that they have their own special and peculiar sphere of action in the cosmos, save as they correlate with other immaterial forces? Mr. Palmer asks for a separation of life from matter.

Is not an excarnate human spirit an instance of life separated from material relations? Does life ever originate save from prior life?

Is it not true that all life comes from prior life, each vegetable from the seed of its kind and each animal from its parents' egg?

Do not all organized beings come from the germ of their progenitors? Life from life?

Does not this imply an ultimate vital and self-existent force—the parental source of all being?

Can there be an evolution from matter of anything not involved in it?

Is there life and intelligence in inorganic matter?

If not, how can life and intelligence be evolved out of it?

What necessary connection is there between thought, will, consciousness, affection, and purpose? Between mind and matter?

Protoplasm consists of carbon, hydrogen, oxygen, and nitrogen. If that is all, why doesn't some Materialist organize and vitalize these elementary ingredients of the life-stuff?

Can Mr. Palmer produce any inorganized matter that is not, properly speaking, dead and forceless save as it is acted upon?

I have asked these questions in no controversial spirit, but to elicit study, thought, and reflection. If they subserve these ends my purpose will be accomplished.

SOME HISTORIC CANALS.

The canal is an ancient institution. It co-exists with the remotest periods of human history, since the primitive man discovered the value of an artificial waterway across a peninsula or from one remote stream to the navigable waters of another. Historians allude to these artificial channels as existing in Egypt and elsewhere in the far away centuries preceding the Christian era. In the year [illegible] the Chinese completed an imperial canal that traversed a distance of [illegible] miles, a forty days' sail for the Mongolian junk. In [illegible] the famous Languedoc canal was completed. This gave France an artificial waterway [illegible] miles in length, with a summit level of [illegible] feet above the sea and including upwards of [illegible] locks and fifty aqueducts. In Great Britain Roman spades dug the first canal, one or more of which are holding water to-day. The canals of the United Kingdom now exceed [illegible] miles in length and are among the best of their kind in the world. The Manchester canal now in course of construction will, when completed, be a masterpiece of enterprise and engineering skill, and will place the Manchester manufacturer in direct and unbroken communication with the ocean. The North Holland canal was completed in [illegible] and is fifty miles in length. The Amsterdam and other artificial waterways are among the most vital auxiliaries of Dutch commerce and prosperity. The Suez canal, which, up to the date of its completion, was the most stupendous undertaking of its kind in modern history, extends from Port Said on the Mediterranean to Suez on the Red Sea, the whole length of navigation being eighty-eight geographical miles. This trans-Egyptian waterway is navigable by steamers 400 feet in length and fifty feet beam; the cost of this gigantic enterprise, including its harbors, being about $100,000,000. In the Western Hemisphere, both in the United States and the Canadas, the inland canal has long been an economic necessity, and in the Erie and the Welland, etc., we have examples of their service. In a strictly national sense we have the magnificent mistake of Panama, with its big holes and insolvent stockholders. At Nicaragua American enterprise is already at work. The importance of this canal to the United States and to other commercial nations as a route between the Atlantic and Pacific is probably beyond any present calculation, and is of so inestimable a value that, be the engineering difficulties what they may, the consummation of the idea is among the historic certainties of the future.—Age of Steel.

AN IMMENSE FOSSIL ELEPHANT.

Kansas has always been noted for the large number of fossil remains found within the borders of the State, and it was for this reason that Prof. Williston severed his connection with Yale College to accept a position as professor of paleontology in the State University at Lawrence.

The professor has devoted his time to the collection and classification of the fossils, and now he has received notice that an immense fossil elephant has been found in the arid region among the sand-hills in the western part of the State.

The measurements show that the animal, in life, was a monster indeed, and that it was larger than any mammoth remains which have ever been discovered. It is sixteen feet from the sole of the foot to the point of the shoulder and its length is proportionate with the height. It is the aim of Prof. Williston to get the specimen intact and place it by the side of the immense megatherium which is now the pride of the institute at Lawrence. As this is the first mammoth remains which have been found in Kansas, it excites much interest among the scientists as well as the curiosity of the general public.—New York Herald.

NEWS ITEMS.

Civil war is raging in Khartoum and vicinity.

Vigorous protests are being made all over Prussia against the Sectarian Education Bill.

Admiral Sir Provo Wallis, of the British Navy, is dead. He was more than 100 years old.

A strong shock of earthquake has been felt at Catania, Sicily, on the eastern declivity of Mount Etna.

Further election riots are reported from Japan. In consequence the elections at [illegible] have been stopped.

Punishment by the knout has been restored in Russia. That cruel punishment has just been abolished in Egypt.

An American, who calls herself [illegible], is illustrating the wonders of [illegible] force at the [illegible] Theatre, Berlin.

Mr. [illegible] has resigned the presidency of the Theosophical Society on account of ill health. He intends to reside in India and do literary work.

Naples, February [illegible].—Mount Vesuvius is again in a state of eruption. A stream of lava issues from the base of the great cone and flows into the Atrio del Cavallo.

M. St. Cere, in a dispatch to Commercial Cable, says that King Humbert and Pope Leo are negotiating for a settlement of the question of the temporal power.

The discovery of gold in a meteorite which has just been made by Federal Government Geologist Turner in California is of unusual interest. The meteorite in question is about the size of a man's fist, and around a good portion of it is a solid film of gold. In one part the metal is about an inch square. Gold has never before been found in connection with meteoric iron, and it demonstrates, says Mr. Turner, "that there is gold in the worlds of space."—New York Recorder.

Much interest has been excited in Cleveland, O., by the discussion which has arisen in certain Presbyterian Church papers over the article on "The Atonement," by Rev. Burt Estes Howard, in February "Arena." Mr. Howard is assistant pastor of the Old Stone Presbyterian Church, the oldest and wealthiest Presbyterian Church in the city, and his distinct repudiation of the vicarious character of Christ's sufferings and death has caused wide comment. It is likely an effort will be made to try him for heresy, but it is doubtful if he is arraigned, as several of the leading ministers of this Presbytery are known to sympathize with Mr. Howard in his views.

The "New York Press" says:

"Sarah Althea Terry has always been considered a [illegible], but it is terrible to contemplate for her that she is now afflicted with insanity, brought on by spiritualistic seances."

But, says another New York paper:

"On Sunday, the 24th, during services before the German emperor in his court chapel, a man rose and cried, 'Your words are useless, behold the millennium is at hand.' He was found insane on religion."

Is it not, we would ask, a retribution to be afflicted with insanity brought on by Christian seances (services)?

It is also said that:

"John McElrath, of New York City, has been arrested on the charge of burglary, the evidence being a prayer-book which he always carried, left on the floor behind him."

As Spiritualists have no prayer-book, it must have been a Christian prayer-book, and if that man had not been "afflicted" with Christianity he probably would not have been guilty of burglary. Was his mania for burglarizing, too, a retribution for having attended Christian seances (prayer meetings)?

People become extraordinarily short-sighted in searching for the causes of evils when it affects Spiritualism. In this line is prejudice or ignorance? If Christianity, instead of the individual, were to be blamed for every case of insanity the religion of Jesus would have a terrible record against it by this time. But it seems to be second nature with our Christian cousins to shoulder their sins on somebody else.

A HOLE IN THE GROUND.

According to a recent telegram from Flagstaff, Arizona, G. K. Gilbert and Marcus Baker, the former chief geologist of the United States Survey, with a force of men, have returned from Coon Butte, where they were sent by the Government to take observations and make a map of the region where so much meteoric iron has recently been found. They spent sixteen days investigating the mammoth hole in the ground supposed to have been made by a meteor. The hole is [illegible] feet deep and two and one-eighth miles in circumference. The theory is that from the appearance of the walls and the fact that they have found many pieces of meteoric iron around the hole, the meteor penetrated the earth to a depth of [illegible] or [illegible] feet before it exploded, and this accounts for the strange phenomena. Three pieces of meteor weighing [illegible], [illegible], and [illegible] pounds respectively were found on the mesa within two miles of the crater, and are now in the Smithsonian Institute. Besides these they found many pieces weighing from two ounces upward.

PERSONALS.

Contributions accepted: [illegible]

Next Sunday closes Mr. and Mrs. Lillie's engagement with Cincinnati.

Mrs. Kline is in the city, having been called home from her lecturing tour to attend a sick son.

"Spiritual Songs," for the use of circles, camp-meetings and other spiritualistic gatherings, by Mattie E. Hull. Chicago: Moses Hull & Co., [illegible] Chicago Terrace, cor. W. Fortieth street. This neat little song book could be well used and a welcome in all gatherings of Spiritualists.

L. E. H.—Thanks for photo, etc. Your mental vision is clearly correct. This phase of mediumship is becoming more general now. The life of spirituality set by our people during the past years—exposing mediums' teachings—is beginning to present. We would term this mental clairvoyance.

L. B. R.—These waking dreams you describe are due to mental clairvoyance and subject to continuous development by practice. The replies to questions received during the illumination are spirit impressions and reliable according to mental and moral purity of being. Both may become distorted and perverted by unspiritual acts or thinking in connection with one's daily life, but self-culture counteracts all evil.

Contributions consisting of "dimes or dollars" are asked for President Lyman, of Brooklyn, N. Y. This brother is past three-score-and-ten and is feeble in health and poor in purse and has been actively identified with the cause for twenty-five years. The request is made by Mr. [illegible], from the president of the [illegible] society at [illegible] Park Row, New York City, where contributions may be sent, or to Mrs. Emily B. Ruggles, [illegible] State Street, Brooklyn, N. Y.

The "Kansas City Journal" says of our friend and co-worker Dr. J. R. Buchanan: "Professor Joseph Rodes Buchanan has recovered from his indisposition and will begin his work in Kansas City by a free lecture at Spalding Commercial College next Tuesday evening. There is no more advanced thinker living than Professor Buchanan, and none more thoroughly equipped as a scientist to teach. He is the peer of the highest living scientists in all the regular fields of study and research and far in advance of the schools in the higher departments of human thought and knowledge. One thing in the teaching of this eminent man, it is not alone the young student who can profitably become his pupil, but the most advanced in the profession can learn lessons of practical value in any stage of life or in profession. Hope professional men and women have been his most enthusiastic students and pupils. Our city is fortunate in his coming as a citizen and a teacher among us." Not only Spiritualists, but all friends of progress may consider themselves fortunate to have a man of this calibre in their midst.

A BIG AND RAPID STAR.

Dr. Elkin, formerly of the Cape of Good Hope, South Africa, but now an astronomer of Yale University, has been engaged in a long and patient series of observations on the parallax of the mighty star Arcturus. He has reached the conclusion that Arcturus is moving with the almost inconceivable velocity of [illegible] miles a second, equivalent to the distance between New York and Chicago in less than three seconds. The earth, in its journey around the sun, makes the fairly good time of [illegible] miles a day, in round figures, but the gigantic Arcturus travels twenty-one times faster than the earth.

It would seem that, since Arcturus is thousands of times larger than our sun, the old adage about large bodies moving slowly is not without exceptions. The time of Arcturus is the fastest, so far as we know, of any of the celestial bodies. The nearest approach to it was made by the comet of [illegible], which whirled around the sun at perihelion at the rate of [illegible] miles an hour. Arcturus, in his regular all-year gait, beats the record—its time per hour being [illegible].—Detroit Free Press.

One of the most effective remedies for preventing the hair from falling out is the quinine tonic—sixty grains of quinine, one-half pint of whisky and two ounces of glycerine. Apply every night for ten days, rubbing it well into the scalp, then omit for two weeks, then repeat.—N. Y. Press.

The best material for hardening and tempering malleable iron and steel goods is said to be leather cinders, made by burning waste leather.

How's This!

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We the undersigned, have known F. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, O. Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75 cents per bottle. Sold by all Druggists.

Correspondence.

Notes From Boston.

The week ending February [illegible] has contributed [illegible] the usual number of interesting events in spiritual circles in the way of lectures, meetings for tests, seances, [illegible] experiences etc. At the Boston Spiritual Temple at Berkeley Hall there were fine audiences both morning and evening to be entertained by Mrs. M. T. Longley and her spirit aids. The theme considered in the morning was "The Future Usefulness of Spiritualism and Spiritualists." The aims and purposes of Spiritualism and the work it had accomplished in the past forty-three years were taken up by the controlling intelligences and handled with great ability. The thought advanced ought to be impressed upon everyone who is interested in the movement. It is that Spiritualism could only fulfill its high mission of usefulness by individual Spiritualists carrying out in their daily lives the divine principles which have been taught by returning spirits. Spiritualists must be consistent with their philosophy, honorable in their conduct, upright in their lives, self-respecting and [illegible] the duty of every Spiritualist is to carry an excellent, high minded personal atmosphere into his own home. The duty that Spiritualists owe to their children to bring them up in a knowledge of spirit return and spirit-guardianship and to protect them from receiving [illegible] erroneous teachings which would be compelled to live down as an outgrowth in the future was dwelt upon at considerable length by the speaker. In the evening the subject was "Liberty vs License in human conduct from the standpoint of spirit John Pierpont." Mr. Pierpont is one of the guides of Mrs. Longley and possesses complete control of her organism, which enables him to handle a subject with great freedom and ability and he did so on this occasion. He first giving his idea of what constitutes liberty and how far his realms extend before the individual approaches that reckless defiance of law, order and true government which constitutes license in the full meaning of the term. The spirit also said he had no sympathy with that anarchism which overthrows long-established systems of protection for the good of society—which recklessly destroyed and even murdered to gain its ends. "I pity the individual who, because of the injustice and oppression heaped upon him by a selfish world, has developed this spirit of bitterness, but while I would pity the man I must condemn the crime. It is not by setting such examples of reckless defiance of law that great reforms are to be brought about but by laboring for a wise, a pure code of moral ethics." If the teachings of such spirits could only reach the great men outside of our halls, or even if all who do hear would make wise application to their lives, the world would be far better. This effort closed the present engagement of Mrs. Longley and called for many hearty words of commendation from the hearers.

At Steinert's Hall Mr. Colville held three services. The morning lecture was based upon "Evolution and Christianity." The afternoon was devoted to answering questions and the subject of the evening was "The True Ideal of Marriage." The first effort of hearers in listening to Mr. Colville discourse upon marriage is to put away from them for the time all thought of the bachelor orator apparent, or visible and place the minds upon the fact of the invisible inspirers who are ever so manifest in his public utterances. For it seems to be difficult to get rid of the idea that in order to be wise counsellors of others one must have had experience himself. But no one listened to this address without concluding at the close that here was wise counsel and excellent advice, and a grand ideal. Many expressed a desire to have the discourse in a tangible form for future reference. Mrs. French furnished solos to the satisfaction of all, while the congregation joined with a hearty good will at times.

The services at the First Spiritual Temple were of the usual order. Sunday school at 11 00 a. m.; afternoon lecture by Mrs. H. S. Lake on the subject, "Transmigration of Spirit." The latter was one of those metaphysical subjects and discourses which would require a full report and a careful following in thought to be appreciated. The Children's Progressive Lyceum held its usual exercises, opening with an invocation by the platform speaker, Mrs. Abby N. Burnham and remarks by Mr. Falls. The lesson of the morning was explained by Mrs. Charles Wood. Recitations, songs, and instrumental music was given by members of the Lyceum, the little ones all acquitting themselves with a great deal of credit. The Lyceum furnishes excellent drill and discipline for the development of dormant talent in the children.

At Eagle Hall, America Hall, College Hall, and Dwight's Hall large audiences assembled and a variety of talent was presented. At Eagle Hall on Wednesday evening February 10th a complimentary entertainment was given to Mr. and Mrs. Matthews lately married, which was attended by a large number of the friends of the contracting parties, who extended to them many good wishes for their future welfare and happiness.

The Helping Hand Society had a very interesting meeting on Wednesday evening, February 10th. March 30th being the regular meeting of this society and so near the anniversary, it was voted that they hold on that evening appropriate services and extend an invitation to the Veteran Spiritual Union. At six o'clock a large party partook of fish-chowder, a genuine New England dish.

The Ladies' Industrial Union held its regular meeting February 11th, consisting of circle in the afternoon, supper at six, and literary exercises in the evening.

The First Spiritual Ladies' Aid Society had a very interesting gathering Friday, February 12th. Mrs. M. T. Longley opened the exercises with an invocation, and then came her bright control "Lotela" who gave in her sprightly manner communications and messages from many spirit friends, and those present felt that by her loving power the gates had been opened into the spirit land. It is to be hoped that "Lotela" will come often, bring in the sunlight of the life immortal. Mrs. Katie R. Stiles was controlled by a clergyman, and remarks were made by Dr. Richardson, Mrs. Clara Fields-Conant and others during the evening. Allusion was made to the illness of the treasurer of the society, Mrs. George Smith, a veteran Spiritualist, and that little hope of her recovery was manifest. And in Mrs. Field's touching farewell address she spoke of the illness of her daughter. A strong feeling of sympathy was sent out to each of them, and deep feeling of regret at parting with Mrs. Fields was expressed by Dr. Richardson on behalf of himself and of the society. Arrangements are being made by the several societies for the celebration of the advent of Modern Spiritualism on March 31st.

OBSERVER.

Grand Rapids, Mich.

Having been a resident of this beautiful city some ten years, and actively engaged with the spiritual workers here, and cognizant of the changes taking place during that time, and the causes producing them in the ranks of Spiritualists I think I can truthfully present your readers with some interesting matter, relative to the work of our older and thoroughly earnest mediums, whose time and energies are almost exclusively devoted to the cause in all its phases. Some people seem to make a distinction in mediumistic work denominating the work of speakers as "higher" than that of other mediums. They have a right to their ideas, but it does not make a particle of difference with the reality. Any genuine mediumship that aims to prove the continuity of life beyond the grave, and to teach equity, probity and the elevation of mankind from the darkness of religious superstition, is in fact, noble and is never excelled, even by an arch angel, however high he may perch on the summits of glory. With this true idea of the higher aspects of Spiritualism let me mention by name a few of our many noble and true workers here. Mrs. Winch is perhaps the oldest both in years and work. Her heart is warm, her vision clear, her energies unfailing when health permits. It can truthfully be said she is mother in Israel. Her home has ever been open to the angel workers. Thousands have learned the light and knowledge of spirit life from her lips and through her tests. During the year past at the public circle of the Spiritual Union meeting from [illegible] p. m. Sundays she has worked with unflagging zeal, hundreds have gone away from her ministrations with grateful hearts and thoughts turned heavenward.

Another earnest worker is Mrs. John Lindsey. Her home is constantly visited by seekers after truth. Both of the above mentioned ladies are converse with and convince by undeniable tests large numbers from the orthodox Churches who are quietly leaving the orthodox lamp where they are connected.

Mrs. Pickle and Mrs. Jackman are mediums of undoubted merit meeting and convincing large numbers of pronounced skeptics from all grades of society. All these, and many others among them some splendid inspirational mediums are workers in the Spiritual Union and its fortnightly ladies meeting each alternate Wednesday afternoon, at which large audiences of ladies among the respectable classes, ladies who do not attend other spiritual meetings, are conspicuous for their earnest interest.

Mr. Wingarten recently developed healing and test, also speaks in two languages, is doing a great work at his home. Space forbids mention of many others just as good workers.

Are any sick or afflicted, these are among the first to give magnetic strength and substantial aid. But they do not sound a trumpet before their faces when they do their alms.

The Union Society upholds all phases of mediumship, encourages the weak, forgives the erring and is not better than its neighbors.

MRS. C. H. HINCKLEY.

The work of the progressive Spiritualist Society is being carried on by the inspiration of that most gifted woman Helen Stuart-Richings. This being the third engagement that this society has made with this speaker which speaks well for the teacher as well as the management who secures such talent to present the philosophy of Spiritualism to the public. The present engagement will cover a period of three months, during which time great good must be done. Much opportunity for usefulness is lost by the constant change of lecturers and yet even that has its advantages as it keeps one from getting in a rut. Our meetings are very largely attended considering that we are in a city of Churches and intellectual feasts on every hand.

E. F. J.

Lyman C. Howe writes:

"In my late labors at Grand Rapids, Mich., I enjoyed the friendly interchange and social tonic of many superior persons. Among them were Hon. L. V. Moulton, Mrs. Dr. Martin, Elias Skinner, Mr. and Mrs. Winch, Mr. and Mrs. Austin, Jennie B. Hagan Jackson and her high-minded companion Samuel Marvin, Mr. and Mrs. E. C. Jackson—the latter a superior medium—Dr. Batdorf, Mrs. Paine, also a good medium, and that sweet-souled saint Mrs. Mowry, who, at eighty-five years, is bright and clear-headed as at forty. Jennie B. Hagan Jackson's permanent address is now 399 South Lafayette. I enjoyed an interesting visit with her and her sparkling mother and husband. At the home of the Josselyns I found sterling worth and high appreciation of the great truths of Spiritualism, coupled with energetic determination, to carry its light to the world. Effie F. Josselyn manifests superior qualities in all that appeared as index of character."

Anderson, Ind.

The cause of Spiritualism is growing in our city and surrounding country. On July 16, 1891, the Indiana Association of Spiritualists commenced their first campmeeting near this place, holding over four Sundays. It were well attended both from towns near by and the surrounding country. Hundreds attended this meeting who had never heard a lecture on the subject, and was very much interested and surprised to hear ideas advanced that was new to them. We had good speakers, good platform test mediums, and also mediums for almost every phase of mediumship. The result is quite a revival of Spiritualism in our city and surrounding country—seances were held and many mediums developed for different phases—one for materialization, in whose presence full-formed spirits appeared that were recognized and conversed with by their friends in good light. Thus the good work goes on. It is impossible to tell the vast amount of good that has been done at that meeting and is being done. But our reverends take exceptions to our glorious philosophy, and have been doing all in their power to crush it, but we find the greater the friction the brighter the truths of Spiritualism shine. And I feel like saying in the language of William Denton:

"Let agitation come, who fears
We need a flood, the filth of years
Has gathered around us, roll them on.
What can not stand had best be gone."

It has been said that round and round we go and ever the right comes uppermost and ever is justice done. I like the person who stands for the right, regardless of what others may say. We are anticipating a glorious good time at our next campmeeting, which will commence July 21st, and hold over four Sundays.

We have engaged speakers Willard J. Hull, of Buffalo, N. Y.; Mrs. Colby-Luther, of Crown Point, Ind.; A. B. French, of Clide, O.; Professor Lockwood, of Ripon, Wis., and expect to engage others. We have good platform test mediums and mediums for all phases of phenomena.

Our next quarterly meeting will be held at Muncie, Ind., commencing April 1st next, and hold over Sunday, celebrating the anniversary on Sunday. Mrs. Colby-Luther and other good speakers will address the meeting.

J. W. WESTERFIELD.

Dunkirk, Ind.

Mr. A. Willis, the materializing medium, of the Queen City, has been here several days, holding seances in the private rooms of Evans, Gerton & Company. Mr. Willis' meetings were attended by a select number of our most worthy citizens, including Rev. James M. Lewis of the M. E. Church. All were earnest seekers for truth, and notwithstanding that these were the first spiritual meetings ever held in the village the seance room could not accommodate the fourth part of anxious persons in Dunkirk. Space will not permit a narration of the wonderful results obtained at these meetings, besides Mr. Willis' great powers as a materializing medium are too well known to require it.

* * *

Stuttgart, Ark.

Stuttgart is a beautiful northern town in the centre of the great South. To a Northern man it is a beautiful heaven in the midst of hell. Perhaps to a typical Southerner it is the opposite. To this weary pilgrim it was a genuine oasis, "the shadow of a great rock in a weary land."

Stuttgart is located in the midst of a grand prairie, a most beautiful patch of prairie country twenty five to fifty miles wide and about [illegible] miles in length. The people here have always regarded it as a kind of [illegible] desert until some Yankees and Northern people, nice Yankees here, found out its existence. They came and settled in this archipelago, for the prairie is filled with the small timber islands, and were the butt of all kinds of fun for those who had been [illegible] around this prairie for half a century and regarded it as worthless, but when the Yankees began to show the productiveness of this prairie the laugh was turned, now many of the natives mourn lost opportunities.

The town of Stuttgart was laid out since the railroad was builded here about six years ago and now has two printing offices, a dozen or more stores, a little manufacturing and about [illegible] people all but perhaps twenty to fifty from the North.

Brother J. R. Alter and family, whom I had known in Iowa, was among the early settlers here. He had hardly unloaded his goods before he began to inquire for Spiritualists and soon succeeded in finding a few. As soon as he found a half dozen or so he began to agitate the question of organization for practical work and soon succeeded in getting a legally organized society. He then began to agitate having a place to meet. Many thought as stingy and timid half spiritualists do everywhere that it was a foolhardy undertaking but he went to work personally and secured all the subscriptions he could, heading the paper himself with a subscription of $[illegible]. He played the game the Churches do, that is, persistently asked everybody to subscribe and thus he soon got very much more subscribed than ever was or ever will be paid in. He then stood "God-father" to the concern and went to work. The result is as beautiful and convenient a place for meetings as there is in this city and a hundred per cent. better place to meet than half the places of spiritual meetings in the United States. Brother Alter, besides putting in $[illegible] or perhaps $[illegible] gave several months of his time to this work. He now says even though he never gets one penny of it back he considers it the best investment he ever made. One J. R. Alter in every city and village of this country would dot spiritual temples down nearly as thick as postoffices.

There is hardly a city in America where the Spiritualists have not paid enough in hall rent to build from one to three better halls than they use, and yet they do not own one brick.

Some of our people pitch into the Catholics and fight them. I wish they could imitate them in going along and doing some substantial work to prove to the world that we have come as the Catholics have to stay. When will we become united and sensible?

Well, I, with the assistance of Mrs. Maggie Stewart, a psychometric medium of Piqua, O., have just held an eight-day dedication service in the Stuttgart Spiritual Temple, the first house ever erected in honor of Spiritualism in the South.

Notwithstanding adverse circumstances, the meeting was a grand ovation—a perfect success. The adverse circumstances were, the coldest weather and two of the biggest sleet-storms that have visited this country since the war and La Grippe. It is said there is hardly a family in the city where there is not from one to four down with this terrible scourge. Mrs. Alter was taken with it the first day of the meeting and before the meeting was over Brother Alter and Mrs. Stewart were both taken down.

The people here are mostly poor people who come to secure homes, and of course have but little to do with, but a more large-hearted or intelligent people one does not find in a very long journey.

We held twelve public meetings. Two ministers came out; one of them several times. He expressed himself as well pleased with all that was said and done. He spoke twice in one of the conference meetings and fully endorsed all that was said.

Mrs. Stewart gave psychometric readings at four of the meetings. I believe all confessed that she hit the nail on the head every time. The few private sittings that she has given also seem to render perfect satisfaction. The friends design to keep up meetings every Sunday; this they will do whether they have speakers and mediums or not. They request speakers and mediums coming this way to correspond with them. There is some talk of getting up an Arkansas campmeeting this year.

As ever, MOSES HULL.

Brooklyn, N. Y.

The meeting of the Brooklyn Progressive Conference opened promptly at 8 o'clock on Saturday, February 13th, with Mr. George Deleree as president pro tem. After singing "Joy to the World" the chairman made a few choice remarks concerning the hymn.

Mr. Richardson was then called upon, and gave some good advice to investigators.

Mr. McDonald, having spoken for the first time the week previous, classed himself among the investigators, saying he had come to the conclusion that there really was something edifying and ennobling in Spiritualism, therefore we should at all times respect and look up to the so-called mediums, they being selected from the spirit world to work with them for notwithstanding all the deceptions and delusions practiced in Spiritualism, there was still a great deal of good at the bottom of it which, properly understood, would certainly lead us into a better way, better thoughts, and, consequently, draw from us better action and better deeds.

Mr. W. C. Bowen, in his accustomed intelligent manner, spoke on the philosophy and conduct of life, advising to live in a pure atmosphere, to attain a good moral character, these being necessary for true and honest mediumship and with these attributes Spiritualism per se would never come to ruin.

Dr. Baker also made a few but appropriate remarks on various subjects.

Mr. Perkins gave an amusing sketch, not alone of his personal life, but more especially his life as a medium, commenting also on the coming mediumship of speaker McDonald, who had been told not very long ago that he would ascend the rostrum, and in a very short space of time this prophecy had been fulfilled.

Mr. Deleree concluded with a resume of all that had been said during the evening, closing the meeting by reciting the beautiful poem, "Speak Only Words of Love."

E. F. K.

St Paul, Minn.

Frank T. Ripley, of Boston, Mass., has been re-engaged for the St. Paul Alliance for two months more; namely: March and April. Mr. Ripley's guides have created great interest here by these lectures and wonderful tests. Mr. Ripley's kind treatment of all has won him many friends. The leading daily paper here, the "Pioneer Press," sends a reporter each Sunday, and prints good reports of these meetings, giving Spiritualism a good hearing.

MORE ANON.

Chicago, Ill.

February [illegible] I had the pleasure of attending a reception at the elegant parlors of Dr. Julia [illegible] Severance, No. [illegible] Warren Avenue, given in honor of Dr. F. L. H. Willis, who is lecturing for the First Society of Spiritualists the present month. Dr. Severance knows how to make a reception a pleasant affair. The parlors were well filled. The feast of reason and flow of soul abounded. Among those present I noticed Mrs. M. A. Freeman, well known in the field of reform literature, Louise Holmes and Adrian White, both fine writers, Mr. Wendling, editor of the "Auditor," and the lecturer, Mrs. De Wolf. Mrs. Freeman's selections on guitar with piano accompaniment by Mrs. Holmes was very much enjoyed by the company. Miss Love sang several beautiful songs most admirably. Mrs. Freeman read an original poem which was very fine. Mrs. DeWolf's pleasant remarks were much appreciated. Mrs. Roberts' comic song and recitation was much enjoyed. Dr. Severance being called, responded with a few well-chosen remarks, eulogistic of Dr. Willis and his work and the pleasure it afforded her to be able to add a little to his happiness by calling together a few choice friends in his honor. She said she knew from experience how much speakers appreciated such pleasant social gatherings and always enjoyed giving them a reception. She then recited a touching poem "The Dying Outcast" in a most feeling manner, bringing tears to the eyes of many of the listeners. Dr. Willis was then introduced, who in a most graceful manner thanked the doctor for giving him opportunity of enjoying such a pleasant evening. He spoke of some of his marvelous past experiences in mediumship. He then passed under control and gave a most beautiful poem which was received with rapt attention. As an improvisator I have never seen his equal. Good-night greetings were then exchanged and all expressed themselves as having had a most pleasant evening.

T. S. PALMER.

New York, N. Y.

The anniversary of Spiritualism will be celebrated at Adelphi Hall in an appropriate manner. Isabella Beecher Hooker, John W. Fletcher, M. P. Tyner and others will appear. In the evening Mr. Fletcher will deliver his "Spiritualism Illustrated." To this will be added distinguished musical talent.

A. E. WILLIS, Sec'y.

There was a large attendance at both services at Adelphia Hall last Sunday. In the afternoon Mr. Fletcher gave a psychometric seance at which a large number of tests were recognized. At the evening services the subject of a lecture was "Earth-Bound Spirits" and for an hour the audience followed with close attention as interesting a lecture as Mr. Fletcher's guides have yet given. They insisted that a grand missionary work could be accomplished for spirits out of the body and that it should be the duty of Spiritualists to inaugurate it. The evening was brought to a close by another seance. Mr. Fletcher only gives tests to strangers, and he was, as usual successful. Preparations are being made for a grand celebration. Isabella Beecher Hooker, sister of Henry Ward Beecher, Dr. Augusta Fletcher, M. P. Lynn, J. W. Fletcher, and others will appear during the three sessions.

A. E. WILLIS, Sec'y.

Cleveland, O.

The Spiritual Progressive Thought Society, of Cleveland, O., celebrated the 155th anniversary of the birth of the great liberal statesman and patriot, Thomas Paine, at their hall, 456 Pearl Street, Friday evening, January 29th. A large and happy audience heard an excellent program, as follows: Remarks by the president, Geo. Rundel; music by choir and audience; an original poem, title, "Paine and Liberty," by Mrs. B. B. Wilson; address by F. G. Wilson, giving an outline of Paine's life and writings and his influence then and now; fine trios by G. L. Chandlers and Wm. Kritch violinists; Mrs. Wilson, piano; a fine eulogy by Dr. Julia Severance, of Chicago, was, as a whole, well received, showing clear, forcible logic and excellent knowledge of his works and their effect. The part referring to the anarchists of Chicago excited unfavorable comment here as not properly in keeping with the purposes of the otherwise grand address and could as well been omitted. Some fine recitations by Mrs. H. B. Roosa and Mr. Holloway demanded recalls. A nice song by little Flossie Luce and brief but appropriate speeches from M. J. Frink, Thos. Black, I. W. Pope, Thos. Lees, S. A. Sanderville. A vocal duet, "Larboard Watch," by Silas W. Edmunds, the lecturer of this city, and Mr. Luce closed the regular program.

The Ladies' Society of Progressive Thinkers gave a nice supper that was well patronized before and after the exercises. Their work is a good one and should be encouraged and well supported. A number of people from out of the city was present. So year by year, slowly yet surely, his name grows bright in fame. How or to whom it is due truth crushed will rise again is a law sacred and pure. All hail to progress.

FRANK G. WILSON.

Rochester, N. Y.

First Spiritualist Fraternity has re-organized and holds its meetings on Sundays at 7:30 p. m. in Knights of Honor Hall, Market Street. Dr. I. West is engaged as the speaker for February. The first meeting on the 7th inst. was quite a success, subject of discourse being given by the audience, viz.: "What evidences are there that when a man dies he shall live again?"

On the following Sunday, the 14th, the inclement weather was the cause of a much-reduced attendance; notwithstanding which, a very effective discourse on "The Spiritual Signs of the Time" and the "Difference in Religions on the Other Side of Life" was given. The latter meeting was followed by tests, many of which were acknowledged.

On the evening of the 15th a very enjoyable social was held at the home of Dr. West, 11 Clinton Park, in the pleasures of which all participated and expressed their delight.

H. EATON, Pres't.,
G. MURPHY, Sec'y.
17 South Goodman Street.

Rochester, Ind.

We have had with us for the past six months Professor Charles W. Peters. Our first engagement with him was for a month, but on account of the progress and number of converts made we found it to our interest to make the engagement six months instead of one, which engagement expires March 1st.

Our opponents even acknowledge that he is an orator and scholar. His lectures are full of profound thought and spiritual food, deep, startling, progressive, and logical. At times it has been observed, he seems transformed as the immortal truths flow from his lips. Although his fort is speaking, nevertheless he is a psychic of no mean character. He has given platform tests that are most convincing, and etherializations and other spiritual manifestations of a convincing character have occurred through his mediumship. He also has been very successful in developing other different phases of mediumship. He will leave behind him many friends. Any society desiring his services for March and following months may address him here.

M. B.

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Women's Department.

Written for The Better Way.

The Beautiful Shore.

BY [illegible]

I gazed in the sky's blue dome
In the soul's celestial home
Beauteous shore
Where beyond all earthly strife
Flows the crystal stream of life
Evermore

Brighter than the sun's own light
Sweeter than the stars of night
In that clime
For I see by inner vision
Sky and land and lake Elysian
All sublime

Home of music beauty truth
Home of everlasting youth
Home of love
Home of dear ones passed beyond
Lifted by death's magic wand
Earth above

Glorious truth! to man tis given
To uplift the veil of heaven
O'er life's river,
And perceive that his own soul
Shall, while stars and systems roll,
Mount forever.

Written for The Better Way.

WOMAN'S WORLD.

MYRA F. PAINE.

Picking up a weekly paper and glancing over column after column, my eye caught this one "Woman's World." I found it to be a fashion letter and then recipes for various eatables. Immediately questions began to arise in my mind. I laid the paper aside and sat down in the twilight to think, not that this heading was anything particularly new, but this time I could not put it away from me, so shut my eyes, asking the loving angels to tell me where this world might be.

I seemed to drift away and soon found myself in a large building in which were many children, boys and girls, embryo men and women, as well as full-grown men and women. I turned away for the school-room is evidently not woman's world. I sped on the wings of thought to the busy thoroughfare where in all the windows were beautiful displays of merchandise of various kinds, and entered an attractive one to find a large number of women, rosy-cheeked active girls, busy waiting upon customers, so perfectly at home and at ease that I thought I had found what I was searching for, but looking a little further, discovered a number of men also busy in the same way, so this was not the world I sought.

A large manufacturing establishment, for the manufacture of women's underclothes, next attracted my attention. This must be it, I thought, and I entered to find scores of pale, haggard, overworked, and underfed women, straining every nerve to guide the work as it was whirled through the sewing machines run by steam and under the supervision of men. So even here in the making of the garments for the exclusive use of women, men are not excluded; so this can not be the world I seek.

Into a millinery shop, where flowers bloom on every hand, so true to nature that one stoops to inhale the fragrance and becomes enchanted by the fact that art has become a gay deceiver, the bright, beautiful girls are dodging around among all these exquisite colors. Surely this is a world all their own. But look! there is a fine specimen of masculine beauty holding up a dainty little bonnet of lace and flowers upon his hand and discoursing eloquently upon its gentility and loveliness, using all his psychological powers to persuade his feminine customer that it is exactly what she needs; other men are walking about giving directions or entertaining visitors, evidently as much at home as the women.

We pass into a dressmaker's establishment, and the first thing that greets us is man taking a woman's measure for a dress and assisting her in her choice of trimmings, etc. No woman's world here.

I go into the coal mines—women are there but so are men; into the lumber camps it is the same. I enter a great building with a tall spire, called God's house. There I find women far outnumbering men in the pews, but men outnumber in the pulpits.

In the jails and police courts, as in all other courts, men predominate. There's an occasional woman, but evidently this is not woman's world.

Then I enter the houses where little children are—the palace of the rich and the cottage of the poor. Woman is there the ministering angel of the household, but man is there also.

I return from my quest with a feeling of disappointment, but my loving guide, in tenderest accents, calls me to myself in these words:

Child, dost thou not see the incompleteness of life if but one-half were made manifest in any of its departments? There could be no world exclusively woman's world or man's world; they are but halves of one eternal whole.

Wherever man is woman will be; wherever woman is man must be. These differences that mortals discern are but external. The spiritual forces are but complements of each other. As the world becomes more and more enlightened, it will drop the externals and we shall hear no more of special privileges, or special rights, or special worlds for men and women, for all shall be as the angels of heaven.

Recent experiments have shown that liquid oxygen is magnetic.

THE BEST WOMAN

Young man, don't you marry a girl who is loud in her expression of contempt for the sins of an erring sister woman. Remember that contempt for the errors of others frequently cloaks many private sins. Quite frequently those who haven't been found out are the loudest in denouncing those who have. But there are other reasons why you shouldn't marry a woman who is intolerant and uncharitable towards the sins and weaknesses of other women. Women, who are so loud in denouncing the sins of other women, very seldom say a word against men whom she knows are not any better and, perhaps, not so good as the woman she denounces. Besides, she keeps right on associating with these same men. A woman who will denounce a so-called "fallen woman" and associate with men that helped her to fall, are too narrow, little, and slavish to ever make good wives or mothers. Women who don't know that men play the most prominent part in the ruin of girls, are too limited in their knowledge to ever care properly for girls of their own. Women who pardon a sin in a man and damn a young girl for the same sin, are so contemptibly unjust that they should never be allowed to perpetuate their race. Women who are too awful pure to forgive an erring girl, should remember the old precept, "Judge not that ye be not judged." Noone can know all the circumstances leading to error, therefore, no one can be just in his judgment.

Purity of life is as much a requisite of manhood as womanhood. The greatest sin that can be laid at the door of respectable women to-day is their leniency for the sins of men, and their intolerance for the same sins in women. There is no sex in morals, and bye and bye we'll all discover that there is no sex in God's judgment. If it stains a woman to associate with a "fallen woman," it will stain a woman to associate with the man that helper her to her fall. Children inherit from both parents, and the woman who to-day scorns a fallen girl, may live to see her own daughter clothed in the garments of shame, resulting from her inheritance from a profligate father. Good morals are not conserved by cursing one sinner and forgiving the other. Women are doing nothing to shield the purity of themselves or their sex, while crying out against the error of their own sex and forgiving the same error in men.

The best woman is the one who shields the pure and helps the fallen to rise; who abhors the sin and nobly leads the sinner to higher planes of thought and life. Sadly mistaken is the woman who thinks that in the moral economy of the universe, the proper thing to do is to slam the door of respectability in the face of an erring sister. Listen to the words, "Neither do I condemn thee, go thou forth and sin no more," and the forgiven woman was the last at the cross, the first at the tomb, the first to proclaim the resurrection. Are ye greater than your master?—Cincinnati Herald.

Written for The Better Way.

WHAT ONE OF CHRIST'S DISCIPLES SAYS.

FLORENCE E. ALCOTT.

The following appended article from the pen of one who has sounded the depths and shoals of all that pertains to the physical, has at last brought things in that line to its last analysis, and as a finality disclosed under his theologic and dogmatic seal, that independent slate-writing so-called is a chimera of the brain, a myth, and amounts to a cypher—probably with the rim taken off—making it, if possible, less than nothing. After this final edict I hope none will be so rash as to ever hint, much less advocate, so fallacious a piece of folly that all who feel interested may know who the author is of this important decree. I will state it is no more nor less a person than the Rev. Thomas Mitchell, of Brooklyn, N. Y., in a self-satisfying work, entitled "Key to Ghostism," published in 1880. He says: "This is a fact of natural science as well known invariable as that of universal gravity. If, therefore, a spirit took the pencil and wrote, it was a material intelligent person and as such was endowed with all the organs of life and volition. But the space occupied by this individual—for it was not a child—because manifesting the intellect of an adult, was about one-fourth of an inch in height. It is another well-known fact of physiology that, outside of certain limits, the smaller the brain, the smaller the intellect; and that a certain amount of brain is indispensable to the possession of the least intellect, the spirit, supposed to be within the two states, could not have been larger than a medium sized fly, and yet this insignificant being possessed the physical power to take a piece of rock larger than itself and write an intelligent communication. Another fact claimed by Spiritualism is that when the spirits materialize themselves into palpable substance, they are uniformly of the same size as when living in the flesh. Hence, according to their own premises, no spirit was ever between the slates and thus wrote. Physiology says that to dwarf a human being to such dimensions, would deprive it of the least intelligence, not even that of a fly, and that so softening its brain would put an end to all thought, how much further removed must the material spirit be from the intellectual exercise and manifestation, which has survived the dissolution of the organic man and become so etherial and light in texture, that it did not reduce the weight of the dead man a single ounce."

SLATE-WRITING ABOVE BOARD.

"Alcyone," one of our eastern contemporaries, thinks that slate writing mediums make a mistake by having a cloth on the table or in having a table between themselves and the sitters. Also in having a pile of slates near and concealed from view of the sitter. Another cause of suspicion is the use of pellets. All these "conditions" are claimed to be necessary, by those frauds who tramp about the country, pretending to be slate mediums. These tricksters substitute one of their own pellets for one of the sitter's, so they can read it behind the table cloth.

They prepare a slate with a "stock" message and place it in the pile of slates on the chair behind the table. They substitute this "stock" slate for a clean one, which the sitter has examined, they deftly shift slates while distracting the sitter's attention.

Further that they subject themselves to unpleasant criticism and unavoidable suspicion by imitating such "conditions." The excuse among cheating mediums is that they can not always rely on their spirit bands to get slate-writing, and needing money, since the sitter will not know the difference, if they can "work" on to him a "stock" slate and get the fee, he will go away happy.

While not wishing to dictate conditions to mediums, we believe that all good slate-writers could develop themselves to obtain spirit-messages without so much of apparent mystification about it and to the satisfaction of sitters generally. We have sat with a slate-writing medium who, too, needed concealment of the slate from the light to obtain phenomena, but for experiments' sake, attended by feelings of sympathy on our part, she was induced to let us hold a small double slate, our own, during a seance, and to her own surprise, messages were received, one after another, for nearly an hour. The medium simply placed her hands on the table, while we held the slates aloft, and under the full glare of the gaslight obtained spirit-messages. Hardly one of them took more than five minutes to finish, while the writing could be heard by six other persons who were also present. After each message three raps were heard inside of the slate, which indicated that the message was ready to be read and shown to the company. We simply erased the message with a dampened handkerchief and held the slates aloft for another, until we had about a dozen; a final message indicated that the seance was at an end.

As well as this medium (Mrs. Susie Smith) could obtain spirit-messages under favorable conditions over the table, there is no reason why all slate-writing mediums could not do the same. And spirit phenomena once obtained in a given manner can always be reproduced under similar circumstances or conditions.

STRAY THOUGHTS.

Legislators should remember that the freedom they enjoy as American citizens does not carry with it the right to abridge the freedom of others, and make their laws accordingly.

Some writers for the spiritual press seem to make no distinction between orthodox Christianity and that new Christianity which has come into existence during the past ten or fifteen years. Classing it all under one head must frequently cause liberal Christians and the more educated classes to regard our writers as either narrow or ignorant of their subject, as we often denominate ranters on Spiritualism. We would like to caution such writers to read up a little before venturing too far into the stream of essaying.

Somebody defines Anarchism in its broad sense as radical Socialism or an immediate reform in unjust laws—a reform in the present rather than by evolution. One opposed to capital punishment, for example, is an Anarchist in its higher meaning; or opposed to the framing of laws that restrict the freedom of one class in favor of another—closing theaters for the benefit of the Church, stopping the sale of Sunday papers, etc. But fanatics have perverted the principles by extreme measures and given Anarchists a bad name. A new one is now wanted to carry out the original reform—the true principle involved.

Written for The Better Way.

GATHER THEM IN.

W. F. HEATH.

Referring to the mother of the great French artist, Gustave Dore, the "Youth's Companion" says that when she died Dore insisted that she had not left him—that she was still in the house, and unseen by others, bore him company.

Sometimes when his friends were with him he would suddenly look up smiling and lift his hand to command silence.

"It was my mother speaking," he would say. "Did you not hear?"

He remained but a few years after her death and his belief in her presence strengthened as he drew near the end. There was no morbid grief at her death. She was always there, cheerful and living, his best friend and companion.

Nothing is easier than fault-finding.

MEETINGS.

Boston. [illegible] Hall, [illegible] Tremont street, opposite [illegible]. Spiritual meetings at 2.30 and 7.30 [illegible].

[illegible] Hall, corner [illegible] and Tremont streets. [illegible] meetings every Sunday at 10.30 and 7.30 p. m. [illegible] Thursday and Saturday at 2.30 p. m.

First Spiritual Temple, corner of Newbury and Exeter streets. Meetings every Sunday at 11 a. m. and 2.45 p. m. Wednesday evening social at 7.45. [illegible] secretary, [illegible] street.

[illegible] Hall, [illegible] Washington street. Spiritual meetings at [illegible]. F. W. Mathews, [illegible].

[illegible] Hall, [illegible] street, services every Sunday at [illegible] and 7.30 p. m., also Thursday, 7.30 p. m. Dr. [illegible] M. [illegible], 80 Clarendon street, [illegible].

[illegible] Hall, [illegible] Washington street, meetings every Sunday at 2.30 and 7.30 p. m.

The Ladies' Industrial Society meets weekly, Thursday afternoon and evening, cor. Washington and [illegible] streets. Mrs. [illegible], president; Mrs. [illegible], secretary, [illegible] street, Charlestown, Mass.

Brooklyn, N. Y. The Brooklyn Progressive Spiritual Conference meet at Bradbury's Hall, 290 Fulton street, every Saturday evening at 8 o'clock. President, [illegible].

Spiritual meetings at Bradbury Hall every Sunday evening at 8 o'clock. [illegible], President.

The Ladies' Home Auxiliary meets every Friday afternoon at 2 o'clock, at Bradbury Hall. Mrs. [illegible] Weller, President.

Children's Lyceum meets Sunday afternoon at [illegible] o'clock at Bradbury Hall, 290 Fulton street.

The First Brooklyn Society of Spiritualists holds meetings every Sunday morning at [illegible], evening at 7.45, at Conservatory Hall, corner Fulton street and Bedford avenue. M. J. Rand, sec'y.

Buffalo, N. Y. The First Spiritual Society meets every Sunday in A. O. U. W. Hall, corner Court and Main streets, at 2.30 and 7.30 p. m. Wm. F. [illegible], president.

Cincinnati, O. The Psychic Research Society meets every Sunday afternoon at Douglass Castle Hall, northwest corner Sixth and Walnut, at 3 o'clock. Admission free. Good speakers.

The Society of Union Spiritualists meets at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10.30, and in the evening at 7.30. Good speakers and music. Morning services free, evening, 10 cents.

The Spiritual Progressive Society meets at Engler Hall, 67 Marshall avenue, Camp Washington, every Sunday at 8 p. m.

People's Spiritual meetings every Sunday, 2.30 p. m., at the American Health College, Fairmount. Good music. Free admission. Free discussion. All come.

Chattanooga, Tenn. The First Spiritual Church meets every Sunday at 2.30 p. m., at Ross Hall, 425 Market street. R. E. Hunter, secretary.

Chicago, Ill. P. O. S. A. Hall, corner of Washington boulevard and Ogden avenue. Mrs. Cora L. V. Richmond, speaker, at 10.45 a. m. and 7.45 p. m.

The People's Spiritual Society, under the supervision of Mr. Jenifer, will hold services at Bricklayer's Hall, 93 South Peoria st., at 2.30 p. m.

Services each Sunday at 2.30 and 7.30 p. m. at 651 West Lake st. A. H. Williams, president.

The First Spiritual Culture Society of Chicago will hold a meeting at 2.30 p. m. in the hall 11 North Ada st.

The Philosophical Spiritual Society meets at Arlington Hall, Indiana ave. and Thirty-first st., at 10.45 a. m.

The First South Side Spiritual Society will hold services at 77 Thirty-first street, at 2.30 p. m.

Meetings held at Bricklayers' Hall every Sunday evening at 7.45. Conducted by G. G. W. Van Horn, magnetist.

Chelsea, Mass.—The Spiritual Ladies' Aid hold meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Mrs. L. M. Dodge, secretary.

Clinton, Iowa.—The First Spiritual Society meets every Sunday at 7 p. m., in Good Templar's Hall, Fifth avenue. Mrs. B. E. Shaw, prest.

Dayton, O.—The First spiritualist society meet every Sunday in Grand Army Hall, 25 and 27 N. Main street, at 2.30 p. m. and 7.30 p. m. Good speakers, seats free. Mrs. Anna Kemp, secretary, 418 West Fifth street.

Grand Rapids, Mich.—The Union Society meets every Sunday evening at 7.30 in Kennedy's Hall.

The Progressive Spiritualists Society meet every Sunday at 10.30 a. m. and 7.30 p. m. at Elks Hall, 55 N. Ionia street. Lectures by the best speakers.
Mrs. E. F. Josselyn, Pres.

Haverhill, Mass.—The Mediums' Order of Beneficence meets every Friday evening in room 11, Tilton Building, 66 Merrimack street. All are welcome.

Indianapolis, Ind.—The Indianapolis Association of Spiritualists meets every Sunday morning at 10.30 and in the evening at 7.45, at Lorraine Hall, cor. Washington and Tennessee streets.

Louisville, Ky.—The First spiritualist church meet Sunday at 11 a. m., 3 and 7 p. m., at Mt Euclid Hall, West Jefferson street above seventh.

Liberal, Mo.—The Spiritual Science Association meet every Sunday evening at 7.30 and on Wednesday night; Ladies' Aid every Saturday afternoon.

Los Angeles, Cal.—The Los Angeles Spiritual Society holds meetings Sunday afternoon and evenings in G. A. R. Hall, 616½ S. Spring street. Alfred R. Street, president, E. W. Fortune, sec'y.

Minneapolis, Minn.—The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 10.30 a. m. and 7.30 p. m.

The Washington Union Spiritual Society hold services Sunday morning and evening at 250 2nd avenue, south. Mrs. C. D. Pruden, Pres.

Milwaukee, Wis.—Liberal Club meet every Sunday evening at 216 Grand avenue.

National City, Cal.—The First Spiritual Society of National meets at Griffith Hall, corner of Fifth Avenue and Eighteenth street, at 10.30 Sunday mornings and Tuesday evenings at 7.30. Lyceum 9.30 Sunday mornings. Mr. Herbert E. Dimock, president; Mrs. Mary I. Dimock, secretary; Mr. P. Griffith, conductor of Lyceum.

New York City.—The First Society of Spiritualists convenes every Sunday at Carnegie Music Hall Building, Seventh Avenue between 56th and 57th streets, entrance on 57th street, at 10.45 a. m. and 7.45 p. m. Henry J. Newton, President.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 131 Lexington avenue. Mediums' meeting Tuesday at 8 p. m.

The New York Psychical Society meets every Wednesday evening at 114 W. 14th st. Speakers and mediums always present. The public invited. J. B. Snipes, president, 26 Broadway.

The Society of Ethical Spiritualists meets every sunday at Knickerbocker Conservatory, 44 west 14th street, at 10.45 a. m. and 7.45 p. m.

The Spiritual Research Society meets Sundays at 2.30 and 7.30 p. m., for the discussion of Spiritualism, Theosophy, and all psychical questions. Mr. J. W. Fletcher and other prominent speakers will appear at each session.

New Orleans, La.—The New Orleans Association of Spiritualists meet at their hall 59 Camp street, every Sunday evening at 7.30. J. W. Allen, President.

Oakland, Cal.—The Mission Spiritualists meet every Sunday at Native Sons' Hall, 918 Washington street, at 2 and 7.30 p. m.

Omaha, Neb.—First Society of Progressive Spiritualists of Omaha holds meetings every Sunday at 2 p. m., at Marathon Hall, corner Twenty-fifth Avenue and Cuming street. W. T. Denny, president; W. W. Emery, secretary.

Philadelphia, Pa.—The First Association of Spiritualists meet every Sunday at 10.30 in the morning and 7.30 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, Pres.

Keystone Spiritual Conference meets every Sunday afternoon at 2.30 at the northeast corner Tenth and Spring Garden st. J. S. Rowbotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2.30 p. m. Conference and Lyceum.
Wm. Abbott, secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7.30 at Keystone Hall, Third and Girard ave. Mrs. M. Brown, Pres.

Pittsburg, Pa.—The First Spiritualist Church of Pittsburg has lectures every Sunday morning at at 10.45 and in the evening at 7.45. Children's Lyceum at 2 p. m. at their hall, 6 Sixth street. J. H. Lohmeyer, sec.

Peoria, Ill. The Peoria Progressive Association meets every Sunday evening at 7.30, at Union Hall, corner Main and Madison streets. J. C. Janssen, president, Dr. C. T. H. Benton, secretary.

Quincy, Mass. The Mediums Order of Beneficence meets every Thursday night at 7 Cottage st. All are welcome to come and learn of the object of our noble order. B. Porterfield, prest., M. A. Strickland, secy.

Santa Cruz, Cal.—The Unity Spiritual Society holds meetings every Sunday at 11 a. m. and 8 p. m. at Beulah Hall, over Santa Cruz Co. Bank, Pacific Avenue. Sociable every Wednesday evening.

Salt Lake City.—Progressive Spiritualists Society meets every Sunday evening at 7.30 at the Temple of Honor Hall, Main street.

San Francisco, Cal. Circle of Harmony meets every Sunday at 11 a. m. and 8 p. m., in St. George's Hall, 909½ Market street. Mrs. F. A. Logan, president.

St. Paul, Minn. The Progressive Spiritual Society meets every Sunday, 8 p. m., at Odd Fellows' Hall, corner Fifth and Wabash streets. W. J. Way, president, S. F. Miller, secretary.

St. Louis, Mo.—Ethical spiritual association meet at the hall corner Garrison ave and Olive st. Sunday at 2.30 and 7.30 p. m. Ladies' Aid every Friday afternoon at 1.30.

Washington, D. C.—The First National Association of Spiritualists meets in Grand Army Hall, 1412 Pennsylvania avenue, every Sunday, from October till June, at 11.30 a. m. and 7.30 p. m. Lyceum at 10 a. m. Geoff A. Hall, secretary.

Weathers, Mass.—The Medium's Order of Beneficence Auxiliary No. 1 meets every Saturday at 8 p. m. in Henry Hall. All invited.

Worcester, Mass. The Mediums' Order of Beneficence meets the first and third Wednesday of each month at 1 Houghton st. Geo. A. Fuller, president, T. D. Johnson, secretary.

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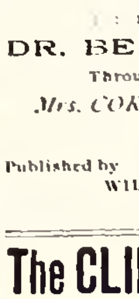

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Written for The Better Way.

TOPICS OF THE TIME.

CHARLES CROWELL.

In a paper read before the late annual meeting of the National Prison Reform Association, Prof. Wayland, dean of the Yale Law School, pointed out that the compulsory education and reform schools were inadequate to prevent the criminal class from receiving the large number of recruits from children which they annually do. He maintains with Charles Martindale that the infant does not "belong" to its parents, but is a ward of the State, and when those parents prove incompetent to the task of raising a child pure in morals and healthy in body it is the duty of the State to deprive the child of its custodian. The object of child-saving legislation is to produce a healthy society. In Indiana, he said the Charity organization of Indianapolis had knowledge of [illegible] white children, all of whom would in five years become criminals, paupers, and prostitutes. This had led the State legislature to establish a board of three men and women in each county, to be appointed by the Circuit Court, which has the power to assume control of all children under fifteen who are left to destruction, and place them in families for adoption or indenture them as apprentices. He thinks this law should be universally adopted and be made mandatory. The community must be shown that no parent has a right to brutalize his children and threaten society, but the State, in the absence of the duty-performing parent, must execute his fuction in order to save the fabric of the social structure.

* * *

The bill introduced by Congressman Hoar, of Massachusetts, will prove a strong impetus to civil service reform. He has introduced a measure which will give all postmasters a term of office during good behavior, providing for advancement from the third to the second, from the second to the first, class position. He says there are 3,000 postmasters of out a probable total of 65,000, who are appointed by the president. The magnitude of the business conducted by these public servants is so great and of such importance that it becomes a detriment to efficient public service to have them turned out with each administration. We have introduced in our public business a system, he says, which every competent business man would spurn. It is the hope of every unbiased mind that the bill may pass. Our spoils system has made us a byword of reproach in foreign countries, and it is in itself a menace to the morality of political character.

* * *

The Supreme Court has sustained the Anti-Lottery Act passed by the last Congress. It was the opinion of the Court that the power vested in Congress to establish post-offices and post-roads embraces the regulation of the entire postal system, also, holding, that it has a right to forbid the use of the mails for any immoral or criminal purposes.

* * *

The insanity of the late brilliant French writer, M. Guy de Maupassant, has again stirred the physiological-psychological world into an inquiry concerning this strange fatality attendant upon so many French writers. Maurice Thompson, in the "N. Y. Independent," advances a theory, which is very plausible, that the sanity of the mind is fatally injured by unclean thinking. He says that a very interesting and important question is suggested by the deplorable misfortune which has befallen M. Guy de Maupassant. While we all are freely sending out sincere sympathy to the brilliant story-writer, it is possible for the more thoughtful among us not to inquire into the physiological facts of the case. Eminent physicians have already spoken on the subject in more or less general terms, and we are told that it is a case of brain failure induced by overwork.

Some years ago, another exceptionally endowed genius, M. Charles Baudelaire, died of paralysis under cognate conditions. Indeed, there has been a race of French literateurs, if we may so name them, peculiarly subject to those obscure nervous troubles which end in celebral degradation. At this moment I have before me the facts in another case, but one removed better than that of M. de Maupassant. One of the most distinguished of living novelists, a Parisian idol, whose works have been sold by the hundred thousand at home and have been translated into many languages, is a hopeless physical wreck just when his years indicate the meridian of life. Indeed, a list of names might be here written which would stand for a startling large number of the greatest French fiction-makers, and to each name might be appended either "dead of brain failure" or "suffering from nervous collapse." Doubtless it is true that Parisian life offers exceptional temptations to physical debauchery, and there may be almost irresistible incentives to intellectual overstrain in the sharp competition for public favor where the rewards of artistic taste are so great; but we are forced to look deeper than this; for every observer knows that mental food has more to do with mental condition than has physical health or the amount of strain to which the brain is subjected. De Quincey could feast upon opium and yet live to a ripe old age with a mind of wonderful vigor; Carlyle could suck malodorous pipes constantly for fifty years, battle with dyspepsia and strains during an uncommonly long life and astonish the world with his genius. Lord Tennyson is a slave to the fumes of tobacco, yet he lives on hale and well to many years in his eighties, while black coffee has the credit of killing Balzac in the prime of his life.

What if we look this great question squarely in the face and speak plainly for once. Is it not true that evil thinking is poisonous to the brain? When a strong imagination once fills itself with the love of abominations and begins to expend itself upon forbidden pleasures, is not the brain tissue subject to injurious strain? We know very little as yet concerning the action of the brain cells during production, but what we do know suggests that conscience in one form or other is the register of the effect which thought has upon what we may call the soul. The higher the nervous organization the more effective will be this reflex register. Men of lofty genius may assume to eliminate conscience, but it is assumption and nothing more: the index will move with every thought. No enlightened imagination ever gave itself over to lechery and the filth of it without suffering from the recoil when it beheld the record on the dial of conscience.

Freedom of thought is demanded. I do not deny this freedom, it is the world's safety, but there is the breadth of the universe between freedom and the wholesome use of freedom. That which we call soul makes man a divine animal, and he owes it to the same care at least, that he owes to his body—healthful exercise, pure food, a rich atmosphere. When he finds that certain substances injure and presently destroy his stomach, wisdom leads him to avoid them. Certain imaginings are destructive of the soul and will disintegrate the obscure but essential centers of life as surely as arsenic will irridiate death from the stomach to every cell of the system.

We need not go very deep in physiological observation to become aware of a correspondence between the condition of the brain and the thought upon which the brain is fed. The gambler becomes a maniac sooner or later; so does the thief, the robber, the murderer for gain. These may be never be violently mad; but in most cases the brain gives way in some serious degree. We say that a certain course of education liberates the mind and insures its health; but is not this too often a mere piece of thoughtless pleasing? Is not moral health usually lost sight of in the consideration?

Written for The Better Way.

HOW TO MOURN.

SYLVANUS LYON.

"Blessed are they that mourn, for they shall be comforted."

A singular topic, your readers exclaim. Old, familiar, peculiar to each and every human life, concerning everyone, and which seems rightly our and not your business. Well, truly, and yet I am impressed now to write hasty ideas, hoping they may impart benefit to some one.

Always from the creation, and to continue on to the end of time there has been, and must be life and death. The mortal and the immortal birth, to all of earth's children, and death, the spirit's birth, always come unexpected, causing changes and frequently leaving sorrow and mourning. If this change is inevitable, which all must meet and feel, is it not well for us to learn how to meet and endure it? For any journey or great change of conditions it is an act of prudence and love to prepare for it. We question then fairly how does the world, the people, believers of creeds, and Churches mourn the loved are gone, wisely, lovingly or foolishly, and with little philosophy or reason?

The Church with its creeds and vast paraphernalia, charts, masses, robes, and sable garments of woe mourns often "as those without hope until the judgment day," for some thought of re-union which all betwixt is blackness and despair—uncertainty. These know little, teach less of the hereafter, and thus even the elect must often suffer great sorrow.

Fashion often cruelly rules its votaries, even to the portals of the tomb. Expensive funerals, a long line of equipages, sable garments, with foolish ceremonies and piles of flowers, and therewith the Church's cold ritual and meaningless ceremonies, placing the body in sealed sepulcher; burying all hopes and heaven's cheering radience; and telling nothing of the spiritual joys we know of. Then there are those who seem never to bury their dead, and who mourn forever, carrying their sorrows around, compelling all they meet to continually feel their "burden of woe."—Such tell dolefully of their losses; their extreme cause for sorrow, and thus feel with St. Paul, "oh, who will deliver me from the body of this death." Such grief is unhallowed—not Christian, and only causes misery to others not interested. We know of the higher and more beautiful way to mourn. May our story please and comfort.

A pistol shot instantly ended the earth life of a dear beautiful boy, the pride and joy of many hearts, and a brave worker in many good causes. The accident came from a mother sheltering a stranger over night. Who can tell the anguish such deaths cause fond, loving hearts? Their wounds are never forgotten. Christ mourned Lazarus' death and it is only in the renewed faith and trust, sublime hopes and nobler resolves that true comfort is attained. And thus this mother commenced new deeds of love and better acts of fulfillment. She lectured, spoke for temperance and reform, and started new missions, thus blessing many. At each anniversary of her darling she gathered poor destitute children, fed and clothed them, told them the story and examples of her dear one, and plead lovingly her example for their cross and crown.

Then there are other strong valiant souls which seem to grow mighty with death's coming, and there are beautiful spirits in this earth life, whose love look through the shadows of the tomb, seeing only the immortal gleams. There are also the brave ones departing who defy and seem to welcome the summons, "feeling to depart is far better," and there are weaklings, ignoble ones, who after sapping all the life's charms, ruining many hearts and hopes, becoming wrecks of time and eternity, wildly and blindly plunging into the eternal, and cause others inconceivable sorrow. Yet for all this there is true comfort and solace. We need only to know of the true spiritual life—the real good. This life is but a journey, a lesson, a pilgrimage for a progression and growth. Trials, cares, losses, death, come as but teachers to make us strong, valiant, and good. Mind rules and can make subservient all matter—the earthly. Will rules the mind and can make us God-like—mighty to accomplish and overcome all ills. Over all of these the spirit is enthroned in beauty from the beginning and continues to eternity. Our spirit sojourneying here for a little while, should control, rule and grow beautiful, and always rejoice in making progress, and "all things should work together for good, and for those who love the Lord," of righ. and righteousness.

In conclusion it may be said, do not waste time and life in vain, sighing, and foolish requests, but press on to newer and higher fulfillment—consecrate sorrow with brighter hopes and better work. Do not display mourning; make vain show or erect costly monuments, but honor the departed with blessings that will soothe the spirit. It is wrong to burden the loved ones with grief; for even the poor Indian "sees God in the clouds and joys to meet his braves in the fair hunting ground." The heathen, too, rejoice in sorrow.

Our loss must be their gain, if they go to meet their reward, and we know that death is the only way to immortality. Therefore rejoice with sorrow, and grow beautiful with higher acts of love and kindness. That is the way to mourn without suffering, and makes our meeting them more certain. Grief is selfish and keeps us earth-bound, for it is pitying itself; while silent suffering is noble and elevates the soul to the level with angels, and thus in soul rapport with our departed.

SUNDAY FANATICISM.

The "N. Y. World" is again after the Sunday fanatics; and this time in Keyport, N. J., where, it says, certain clergymen have banded themselves together for the revival of certain exceedingly blue laws that linger in the New Jersey statute book. They have decided to prevent the sale of newspapers on Sunday, to stop the delivery of milk and meat, to shut up the barber-shops and cigar-stores, and to lay an embargo upon the running of street-cars on that day. Further than this, they have decided to compel all the people of Keyport to attend church every Sunday u on pain of imprisonment in their own houses, under an old provision of law which forbids men to leave their houses on Sunday except to attend church or a funeral.

Believing in the axiom that an obnoxious law can most effectually be killed by enforcing it, the protest closes thus:

> The sensible citizens should see to it that the remainder of the law is enforced. They should secure the arrest of every carriage-driver who is brought out to convey his employer to church. They should close the drug-stores. They should notify the doctors not to attend patients on the first day of the week. A little practical logic of that kind will quickly bring bigotry to its senses and remind it that we live in a free, secular country in the latter part of the nineteenth century, and not in a Puritan colony of the early seventeenth century.
>
> Above all, the enlightened men of New Jersey and of every other State in which intolerant and un-American Sunday laws survive should unite to secure their repeal. The American State is secular. It has nothing to do with religion except to protect every man in his religious liberty. It has no business to make Sunday laws except such as are necessary for the maintenance or order.

MODERN SCIENCE.

A smoke-consuming locomotive has just been built in Illinois which is said to work admirably.

The improvement in small arms is shown from the fact that a bullet fired from a Maunlicher rifle will go through four men standing close behind each other.

The star Sirius, which is shown to be about double the size of our sun, emits from forty to sixty fold more light than the sun, owing to its matter being much more diffused.

The investigations recently made of the habitations of what are known as the Colorado cliff dwellers have led scientific men to believe that they were occupied by a race of people fully 10,000 years ago.

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By Florence Marryat.

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By Giles B. Stebbins.

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Cincinnati, O.

Sunday morning dawned fair for the Union Society of Spiritualists, though the King of Day was hidden from mortal view. But a spiritual sun seemed to have risen instead, and inspired devotees to hie to G. A. R. Hall for the purpose of attending services under the genial ministration of Mrs. R. S. Lillie, the gifted speaker and improvisatrice. Not only were all the chairs occupied, but additional settees had to be brought into the hall to accommodate the late comers. A variety of interesting questions were sent up by seekers after light and consolation, and were answered to the satisfaction of listeners. Some of the questions were old, but as new investigators are constantly being added to the ranks of Spiritualism, the replies remain ever new to somebody. And as Mrs. Lillie is a progressive medium individually, her inspirations are always permeated with new thoughts that make the answers interesting to older listeners as well. Thus the discourse did not lag in interest or fail to instruct in general. In closing she paid her respects to the coming speaker, Mr. Willard J. Hull, who will serve the society during March and April. She said Mr. Hull, though speaking from manuscript, was none the less filled with the highest inspiration during his discourse, and it thus becomes hardly perceptible to the hearer that notes are being used. She also mentioned that Mr Hull was a young man, only recently called into the cause from a remunerative position, and should thus be encouraged and sustained by active and regular attendance. Also that he had an interesting family, composed of a loving wife and four young and bright children dependent on him for support; and in view of his sacrifice for Spiritualism it was the duty of Spiritualists to sustain him by sustaining the societies that engaged him.

The evening service was a repetition of the morning service in point of attendance, while the lecture was both interesting and grand. The subject was "Spasmodic Religion; or, the Mills Movement," Mr. A. C. Ladd, of Atlanta, Ga., offering the invocation prior to the delivery of the lecture.

While many might suppose that the subject was chosen as a criticism of religious revivalism, it was rather a philosophic review of the origin of such, and a question of their needs in the present light and knowledge of man. The lecturer even advised those who felt the need of a spiritual shaking-up to attend, if they could not be brought to a realization of their spiritual needs in any other way. But she questioned if the prayer of a revivalist, however eloquent he may be, could be of any more avail to the sinner than the prayer of a mother for her wayward son, if that son was not inclined to depend on his own manhood for reform. Individual desire through the power of will was the main requisite to all moral or spiritual progress. A convert made by religious excitement is, in the majority of instances, but an ephemeral one; while a convert made by reason with a few spiritual facts as a basis, is anchored for life to his new love. Spiritualism does not proselyte in that way, for it would be asserting that God was neglecting his children, and that a revivalist was needed to substitute him. If left alone, man will seek a means of knowing of his future without this spasmodic effort to stir him up; for he has an immortal spirit within which prompts him, and will lead him right—some to the Church; others by the way of scientific knowledge; and each one according to his especial needs, or as he may best reach the goal that he intuitively longs for. And after all, the Christian Church and their revivals are made up principally of women. Men have fought their way out of it, because they have learned to think for themselves. Reason has proven to the world that prayer, whether from a revivalist or others, does not change nature in her course. The combined Church prayer for Garfield did not save his life. Knowledge is man's only savior. Prayers for sinners therefore should be made before their birth. Perfect motherhood is more needed than revivals. God is incarnate in woman, and maternity is a saving grace that can do more than all the religions combined. Parents have plenty of good work before them for the uplifting of the race to a higher and nobler plane. Souls are only saved by working from within—by evolution—and thus prepare for them a future heaven. And the richest harvest is attained through love. For God is love, and forever must endure—in time earth's man from all that's sin will cure. And light and truth to souls of men are given—to strive and earn unto himself a place in heaven.

The lecture closed in poetic form, and was applauded heartily as the speaker took her seat.

The musical selections at both services were of excellent quality and duly appreciated. The orchestra played well and inspiring, and Mr. John T. Lillie, with his pleasing baritone rendered "Silver Locks," "Something Sweet to Think Of," Nightless Land," and "The Dearest Spot on Earth to Me."

Thus ended one of the happiest Sundays in the annals of the Society of Union Spiritualists of Cincinnati, O.

The Ladies' Aid of the Union Society held its regular meeting Wednesday evening, February 17th, Mrs. McCracken presiding, and a good attendance of its members and visiting friends. The arrival of Mrs. Lillie was welcomed by all—each one knowing full well in the interchange of thought and expressions that Mrs. Lillie would generally give from her "Garland of Truth" many buds, which, if taken into the garden of our heart and nurtured, would bloom forth a never-fading flower of delight. Our anticipations did not remain unrealized.

SARAH J. JENNINGS.

SURPRISE PARTY.

Thursday evening, the 17th inst., a surprise party was tendered Mr. I. S. McCracken, of 603 Freeman Avenue, by his many friends, the occasion being his fiftieth birthday. Mr. John Carter was chosen as chairman of the host that composed the party, and which he accepted and carried out in his usual pleasing manner. "The wheel within a wheel" was the "Saturday night Eucher Club," which presented Mr. McCracken with a handsome leather-covered easy chair as a token of their high esteem. The presentation speech was made by the chosen chairman, who acquitted himself in his usual graceful manner. Hon. A. C. Ladd, of Atlanta, Ga., who happened to be in the city on some business matter, on behalf of Mrs. McCracken's mother, wife, and his co-worker, S. J. King, presented them with tokens of love and affection in beautiful and inspiring words. Mrs. R. S. Lillie, under inspiration, delivered a poem suited to the occasion—a gem of the purest type, which will long be remembered by those present. Congratulatory remarks were also made by Mrs. Dr. Spencer, Mrs. Dr. Jennings, Messrs. John Harris, Lee H. Brooks, James McCracken, Samuel Lambert, W. S. Goodhue, and A. C. Ladd, the same being befittingly responded to. Mr. John T. Lillie, the talented baritone soloist, rendered several vocal selections in his usual acceptable manner. Mrs. E. W. Starbird enlivened the occasion with instrumental music on the piano, after which the hostess invited the guests to partake of some delightful refreshments. The parting of the guests followed shortly afterwards, though very reluctantly, as the break in such a harmonious gathering always causes pain. But many were the good wishes bestowed upon the host and hostess as each bade farewell, and one general expression was long life to the happy circle in whose midst the celebration was given.—Among the guests present were John Harris and wife, S. J. King, wife and daughter, A. C. Ladd, E. W. Starbird and wife, Mr. and Mrs Lillie, Mrs. M. C. Sherwood, Mrs. Dr. Spencer, Miss Hansie Robinson, Mr. and Mrs John Carter, James McCracken and wife, Lee H. Brooks, M. H. Long and wife, Wm. P. Goodhue and wife, Mrs. Dr. Jennings, A. Morrison and wife, Mrs. V. P. Evans and daughter, Robert Morrison, Mr. and Mrs. John Winterburn, Mr. and Mrs. Lambert, Mr. and Mrs. Juergens, and Jacob H. Wright.

Seattle, Wash.

Knowing by experience how many spiritual societies would like to institute children's progressive lyceums I thought I would call your attention to the same. They are grand institutions, and should be encouraged everywhere. The object is to instruct children in good, pure spiritual ideas, that when they are grown they may understand that which appertains to their spirituality, and, consequently, that of others. If the children are trained rightly pure, Spiritualism, or spirituality, is safe in their keeping for others instruction.

After much delay and difficulty I instituted a children's progressive lyceum, meeting every Sunday at 10 o'clock at Masonic Hall, university grounds. It would do you good to see what interest all the children take in the exercises. All must say or sing something, from the very youngest to the grown up. This plan does away with that diffidence which is such a bar to progress even to older ones. Our exercises are as follows: Invocation, singing, reading from card, recitations, individual singing, or otherwise, questioning by the president on spiritual subjects, to find out and bring out the talents of the children; twenty minutes for class work for the young, discussions among the older members and visitors. Then the grand march. As this lyceum is held under the auspices of the American Union of Spiritualists, all carry the American flag. Then singing by all; then the invocation; then dismissal.

We have some excellent mediums among the little children: clairvoyant, clairaudient, etc.

Mrs. Jennie McRae sometimes is present, then in place of class for the little ones they have a spiritual circle—she being an excellent medium.

We have two young ladies who are working all they know how for the upbuilding of the lyceum, Miss Esther Cushman and Miss Sadie Chrisman.

After the lyceum exercises are concluded, a gentleman, Mr. Stafford, suplies all those who wish to stop for the afternoon services with doughnuts.

At 2.30 the usual Sunday services are held, when the medium of the American Union of Spiritualists is controlled to speak by such influences as Thomas Paine, Abraham Lincoln, James A. Garfield, Henry Ward Beecher, Theodore Parker, Dr. Thomas T. Minor, and others.

Then the platform is tendered to any one who has anything to say for the good of Spiritualism, or to give tests, etc.

After a pleasant hour is spent in genial conversation by all, then spiritual publications, such as THE BETTER WAY, "Banner of Light," "Progressive Thinker," and others are distributed among the people, thereby bringing to the attention of the public the standard spiritual publications. Very respectfully yours,

CHARLES D. KNIGHT, Pres't.

Pittsburg, Pa.

J. H. Lohmeyer, Secretary Pittsburg Spiritual Society, writes: Mrs. Carrie E. Twing, of Westfield, New York, has just closed a very successful month with the First Church of Spiritualists. We have had very large audiences attending our meetings, the number being so great they could not all gain admittance, and were turned away. Mrs. Twing is well liked by the Pittsburg Spiritualists, and her departure leaves a void with many that can not easily be filled by others. We have noticed that during her ministrations that eyes filled with tears when relating some of her life experiences. Many have come to me after the meetings and said very candidly that they had been church members a number of years and heard sermons preached every Sunday, but were never taught to see things in this light. Everything seemed more easy to comprehend, and it opens a new life to them. But I must not forget "Ichabod," Mrs. Twings's guide, as he is a favorite with Pittsburg people. He always objects to long lecturers, and thinks people care more for him than they do for his medium. Ichabod gives general satisfaction: always tells the truth, and does not allow any one to leave him without being satisfied.

Columbus, O.

Our correspondent writes that Hugh R. Moore, the trumpet and slate-writing medium, of Dayton, has been doing some efficient work in that section of late, and induced many people to pay homage to Spiritualism's shrine. Among the results attained with the slates were beautiful drawings in colors, and the production of genuine flowers between the lids of the same. On one afternoon a trumpet seance in the light was attempted with marvellous results, the trumpet resting on the hands of those addressed and in sight of all. The doctor and Pansy sends greetings to their friends.

New Hartford, Iowa.

My campaign in this part of Iowa has just closed. I left Des Moines January 18th and came to Cedar Falls to fill my appointment for a course of six lectures, beginning on the 20th. Here I found many liberal-minded people who manifested much interest in Spiritualism. While we were favored with good audiences throughout the entire course, I did not realize the good that had been accomplished until the time came for our departure. The many expressions of appreciation and friendship convinced me that the angel workers had gained access to the inner chambers of their hearts, and the veil between the two worlds, so-called, had become thinner and more transparent. Prominently among the faithful ones at Cedar Falls are Mr. and Mrs. Douglass Smith at whose home I was entertained.

My next appointment was at Shell Rock, where again good and appreciative audiences greeted me. Among other mediums in this town are Mrs. Niece and Mrs. Frow, both of whom are doing good and useful work for the cause here and vicinity. I have frequently heard them highly spoken of as test mediums. Mrs. Niece also lectures occasionally. At the close of this appointment I returned to Riverside, where I gave several lectures and seances and then came to New Hartford to fill a brief lecture engagement. The weather was quite cold, but our meetings received the attention of many of the best minds of the community notwithstanding.

MRS. M. T. ALLEN.

West Potsdam, N. Y.

The Spiritualists of Lawrence Co., N. Y., will hold a convention at West Potsdam, February 27th and 28th. Lucius Colburn, of Manchester Depot, Vt., will be the leading speaker. The public are cordially invited.

OLIVE HOLT, Cor. Sec.

Be wise in time. You have too many gray hairs for one so young looking. Use Hall's Hair Renewer, the best preparation out to cure them. Try it.

PUNGENT PARAGRAPHS.

Spring is coming. Already they are choosing marshals for St. Patrick's day.—Lowell Courier.

⁂

Boggs—A man asked me last night if I thought a politician could be a Christian.

Foggs—What did you tell?

Boggs—I said he could—if there were votes enough to be got out to pay him.—N. Y. Herald.

⁂

Dr. Samuel G. Dixon, of Philadelphia, thinks he has a grip microbe between two pieces of glass.

⁂

Brown is a fellow who loves to put himself forward on all occasions. Not long ago he engaged a stranger in conversation in a hotel lobby, and after a few minutes he remarked, "Excuse me, but your name, please?"

"Brown," replied the stranger graciously.

"Ah, mine is Brown also," he chirruped with a smile.

The stranger's face was imperturbable.

"Pleased to meet you, Mr. Also," he said very quietly, and Brown was flabergasted.—Detroit Free Press.

⁂

What would our friend Solomon say if he could see a locomotive tearing into Jerusalem and paying no attention to slow-up laws? Would he call the railroad business vanity, too.—Louisville Courier-Journal.

⁂

A LITERARY TYPE.

He sat in the garret and chewed on his pen;
He looked at the ceiling and eyed it again,
And he wailed in a voice that was piteous, "What
In the name of my muse will I do for a plot?

"Must I sit here and starve? No; my bread shall be earned.
I'll write on without—if I don't I'll be durned!"
So, plotless, he plodded; the words scattered rife,
And straightway he made the great hit of his life.
—Philander C. Johnson, in Judge.

⁂

One murder made a villian, millions a hero. Princes were privileged to kill, and numbers sanctified the crime.

The above is attributed to Beilby Porteus, born in 1731, died in 1808.

⁂

"We are organizing a piano club. Will you join us?"

"Cheerfully! What pianist do you propose to club first?"

⁂

A so-called homœopathic "physician" was consulted by a well-meaning but simple-minded person. The "physician" examined his patient, and, taking a little vial, held it under his nose.

"Smell," said he, "and you will be cured."

Considerably surprised, the simple-minded person inquired what was the "damage"—meaning thereby the alleged doctor's fee, of course.

"Ten dollars," meekly replied his M.D.-ship.

The patient thereupon took a ten-dollar bill from his pocket and held it under the physician's nose with the remark:

"Smell, and you will be paid."

⁂

A tear is composed of water, minute proportions of salt, soda, phosphate of lime, phosphate of soda, and mucus, and when seen under the microscope, after evaporation, looks like a very small fishbone, owing to the salines forming themselves into lengthened crosslines.

⁂

"Your bundle has come apart. May I ask what that queer thing is?" asked the hotel clerk, suspiciously.

"This is a new patent fire-escape," said the guest. "I always carry it, so in case of fire I can let myself down from the hotel window. See?"

"I see," said the clerk, thoughtfully. "Our terms for guests with fire-escapes are invariably cash in advance."

⁂

He who knows his ignorance is the professor of the rarest kind of knowledge.

⁂

Mrs. Briskie—Johnny, did the doctor call while I was out?

Little Johnny (stopping his play)—Yes, he felt my pulse, an' looked at my tongue, an' shook his head, an' said it was a serious case. He left this prescription and said he would call again before night.

Mrs. Briskie—Gracious me! It wasn't you I sent him to see. It was the baby.

⁂

NOT MUCH FEAR.

Foreman—Here are two sermons, one delivered at St. Fashion Church and the other at St. Avnoo. We've got 'em mixed and can't tell which is which.

Editor (busily)—Leave off the text and put them in either way. Neither of the congregations will know the difference.—Brooklyn Life.

⁂

The highest railroad in the United States is the Denver & Southern Park, a branch of the Union Pacific, at Alpine Tunnel, 11,595 feet above sea-level.

⁂

THE NEBULOUS FUTURE.

Perdita—Papa says I shall marry the man I wish to.

Mary (who has had experience)—What will he do—hypnotize the man?—Life.

⁂

Col. Blood of Kentucky—Do you know, Colonel, I actually saw snakes last night.

Col. Gore of the same State—What kind of snakes were they?

"They seemed like water snakes."

"Colonel, I'm afraid you're diluting your whiskey."—Puck.

⁂

In spite of all news items to contrary, the oldest inhabitant is never dead.—Puck.

⁂

THE WORM TURNS.

Editor—There are not enough feet in this line, sir.

Poet—Feet, sir! I don't sell it by the foot. It's a poem, not a cord of wood.—Life.

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MOVEMENTS OF MEDIUMS.

Dr. Dean Clarke may be addressed at Napa, Cal. during March.

Judge A. H. Dailey speaks at Conservatory Hall, Brooklyn this month.

Mrs. Carrie Twing lectures in Watertown, N. Y., the month of February.

Dr. George A. Fuller may be addressed at 5 Houghton Street, Worcester, Mass.

Rev. Solon Lauer may be addressed for lecturing at [illegible] West Chester Park, Boston.

Moses and Mattie E. Hull speak for the society in Duluth, Minn., the Sundays of March.

Geo. H. Brooks may be addressed for lecture engagements at 35 Lawrence Street, Elgin, Ill.

Mrs. Maggie Stewart may be address at 204 East Main Street, Piqua, Ohio, until further notice.

Hugh R. Moore, trumpet and slate-writing medium, is at present located at [illegible] East Main Street, Columbus, O.

Mrs. Effie Moss, materializing medium, has returned to Cleveland, O., and can be addressed at 504 Scoville Avenue.

Mrs. Anna Blanchard Lepper will answer calls to lecture and give tests. Address 312 S. Ninth Street, Springfield, Ill.

P. C. Mills will answer calls to lecture anywhere in Washington, Oregon, or California. Address P. O. box 5, Edmunds, Snohomish Co., Wash.

Mrs. Nellie S. Baade can be addressed for winter engagements at 576 Fifteenth Street, Detroit, Mich., trance and inspirational speaker. Terms reasonable.

Mrs. Ida P. A. Whitlock has April 3d and May 1st disengaged and would like to fill them. Address Madison Park Hotel, Sterling Street, Boston, Mass.

Dr. C. T. H. Benton, trance inspirational speaker, can be addressed for future engagements at 412 Eaton Street, Peoria, Ill. Will also attend funerals.

Mr. Carlyle Petersilea has decided to enter the lecture field. He is an accomplished pianist and brilliant writer. Address, 62 Boylston Street, Boston, Mass.

Miss A. E. Sheets may be addressed Grand Ledge, Mich., P.O. Box, 833 by parties wishing to engage the services of an inspirational speaker. Will attend funerals.

Myra F. Paine, of Painesville, O., the well-known lecturer and author, is open for engagements to serve spiritual societies. Address as above.

Frank T. Ripley, lecturer and platform test-medium, will start for Boston, Mass., April 2d next. He would like engagements en route. Address 123 West Fourth Street, St. Paul, Minn.

J. W. Fletcher will speak in New York City, Adelphi Hall, during the entire season. Address 268 W. 43rd Street. He will sail for Europe the last week in June and return September 1st.

J. Clegg Wright will occupy the platform of the St. Louis Spiritual Association during March, and goes to New York City for April. He spoke to good and growing audiences in Vineland, N. J., during February.

Dr. W. L. Jack will be at 149 State Street, Springfield, Mass., where he will give private sessions, by appointment only, for a short time. Sessions may be secured by addressing Dr. H. G. Hawkins, same address.

Mrs. Cora L. V. Richmond is lecturing before the First Society of Spiritualists in Carnegie Hall, New York City, during March. Mrs. Richmond is also to hold a private class for the study of "The Soul and its Embodiments."

Hon. Sidney Dean, of Warren, R. I., is open for engagements this month. He will speak in Lynn and Haverhill during March, and in Berkeley Hall, Boston, during April. He will deliver the anniversary address in Lynn, April 3d.

Edgar W. Emerson engaged as follows: March 6th, 13th, and 20th, Berkely Hall, Boston, afternoons; and Cambridgeport, Mass., evenings; March 27th, Providence, R. I.; March 31st, The Boston Spiritual Temple, Berkeley Hall, Boston.

Willard J. Hull speaks February in Norwich Conn., March and April in Cincinnati, O. Is open for engagements for May and June, also for campmeeting work during the forth coming summer. Will answer calls for week-day lectures. Address 7 Thames Street, Norwich, Conn.

Geo W. Walrond, of Fort Erie, Canada, trance lecturer, clairvoyant, and magnetic healer, who came to this country about three years ago, is about to re-enter the spiritual ranks as a trance lecturer and will be open to engagements after February 1st.

G. W. Kates and wife will resume active platform labor in February before the First Association of Philadelphia. During March at Pittsburg, Pa. They desire correspondence for spring and summer months. Address 2234 Frankford Avenue, Philadelphia, Pa.

Oscar A. Edgerly's engagements for the near future are as follows: March and April with the Independent Spiritual and Psychical Society of St. Paul, Minn. He would like to make an engagement for June with an eastern society, and will also accept campmeeting engagements. Home address, 52 Washington St., Newburyport, Mass.

Lyman C. Howe speaks in Indianapolis during March; in St. Louis the Sundays of April, and Duluth, Minn., the Sundays of May and June. His time for camp work is engaged from July 23d to 29th at Cassadaga, and from July 30th to August 5th at Haslett Park, Mich.; August 6th to 12th at Mantua Station, Ohio; and August 20th to 26th, Ashley, Ohio.

Dr. A. W. S. Rothermel may be addressed for two weeks at 106 Rosseau Street, New Orleans, La. On his return West he stops at Memphis, Tenn., Webb City and Joplin, Mo., Galena and Pittsburg, Kan., Kansas City, Mo., several towns in Iowa, also at Omaha, Neb., and Denver, Col. All letters addressed to 213, Chamber of Commerce, Omaha, Neb., will reach him.

Lyman C. Howe speaks in Indianapolis, Ind., the Sundays of March, and St. Louis, Mo., in April. Societies wishing week-evening lectures within reach of those cities during these months can arrange on reasonable terms by writing early. His camp engagements now made cover all the time from July 23d to September 1st, except the week between August 12th and 20th, which time is still open to calls.

Testimonial.

B. F. Poole, Clinton, Iowa.

Please send me another package of your spirit remedies for Catarrh. My son has used them for two months and is nearly well. They have more healing qualities than any remedies we have ever used.

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See ad. in another column.

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W. J. COLVILLE, the celebrated lecturer, writes as follows in regard to the SPIRIT HAND in February's "Problem of Life": "This is a thoroughly honorable and truly wonderful invention; it will astonish all who test its powers and surely convince them of the operation of some mysterious occult agency. As the proof of all things is in the using, I must refer the reader to the instrument itself for all further details. W. J. COLVILLE.

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